

[Bearing in mind that the Edinburgh Review may be supposed to express the opinions of the present ministry, our readers will appreciate the importance of this article. It foreshadows a great change which will promote the cause of peace, and will draw emigrants from all nations to British colonies.]

From the Edinburgh Review.

Sophismes Economiques. Par M. FREDERIC BASTIAT. 12mo. Paris: 1846.

M. BASTIAT has, in this well-written volume, collected and exposed the most popular Protectionist fallacies; those sophistical arguments which are most frequently employed in defence of protective duties on imports, and against the freedom of trade. The publication of such a book is of itself a proof that the doctrines of Free-Trade are beginning to make some progress in France; and that the countrymen of Turgot are not all deluded by that spurious patriotism which identifies the exclusion of foreign goods with the promotion of national interests. The simplicity and directness of the argument in favor of Free-Trade, ought, indeed, to secure it a ready acceptance in all countries where reason can make herself heard, and where sectional interests have not a complete ascendancy. But the present state of France is similar to that of England at the time when Adam Smith wrote his *Wealth of Nations*. The manufacturers and merchants were at that time the principal champions of the restrictive system in England; the agriculturists—as he observes—were not infected with the same selfish and narrow-minded spirit as the trading part of the community.* The system of protection is, by the French tariff, extended indeed to all native products, whether of agriculture or manufacture; but the persons interested in manufactures are in France the most active and zealous advocates of protection. The landed interest principally desire protection in their capacity of owners of wood for burning. In England, however, partly owing to the vast increase of our manufacturing industry, and partly to the influence of the last war with France, the opinions and interests on this subject have been completely reversed since the time of Dr. Smith. The manufacturers of England have ceased to confine their ambition to the supply of their native market; they work for the general market of the world. The monopoly of the English market is therefore no longer important to them; and instead of asking for the exclusion of

foreign manufactures, they desire that all restrictions on foreign trade, which limit the external demand for their goods should be abolished. On the other hand, the agricultural body has adopted the cast-off prejudices and alarms of the manufacturers and merchants;—that system of selfish error which, from its authors and promoters, obtained the name of the *Mercantile System*.

During the war, corn, although the importation was from 1800 to 1815 practically free, rose, on various accounts, to a very high price.* The range of high prices during this period produced a double effect. In the first place, the existence of scarcity and dearness during the war, combined with the violent anti-commercial policy of Napoleon, had created a genuine conviction of the importance of relying on home-grown corn, exclusively of foreign supplies.† The Corn-law report of 1813, in which the modern protective policy of this country originated, puts forward the danger of this commercial dependence, as the main argument for prohibition; and it particularly dwells on the probability of large supplies of grain being obtained from Ireland, for the supply of the manufacturing population of England, under an improved system of cultivation. In the next place, the agricultural interest, having been accustomed for several years to an extraordinary height of prices, were desirous of preventing a sudden and (apparently to them) ruinous depreciation. Accordingly the report of 1813 recommended that the importation of flour and meal should be totally prohibited; that the importation of wheat should be prohibited when the price was under 105s.; and that, when it reached this price, it should be admitted at a duty of 24s. 3d. a quarter.‡ These propositions, which now sound almost fabulous, were, at the time, considered fair and reasonable by statesmen still living; and it was then thought by persons favorable to freedom of commerce, that the government, which took up the subject in 1815, had made a great concession in fixing the point of prohibition at so low a price as 80s. instead of 90s. or 100s.—the amounts proposed by Sir Henry Parnell and the other advocates of restrictive policy.§ In consequence of the corn-law

* The average prices of the imperial quarter of wheat for the following years, stood thus:—

Year.	Average prices.	
	s.	d.
1810,	106	5
1811,	95	3
1812,	126	6
1813,	109	9

An allowance must, however, be made for the depreciation of the currency during this period.

† Mr. Tooke, in his *History of Prices*, vol. i., p. 309, has given some curious details as to the increase of the expenses of freight during the later years of the war. In 1809-12, the freight and insurance from the Baltic to London, was, on an average, for a quarter of wheat, 50s.; in 1837, it was 4s. 6d. For a load of timber, the same expenses were L.10 in 1809-12; and L.1 in 1837.

‡ This report is printed at length in Hansard's *Parl. Hist.*, vol. xxv. app. p. 55. An abstract of it may be found in the *Annual Register* for 1813: *State Papers*, p. 371.

§ Sir H. Parnell's opinions on this subject afterwards underwent an entire change, and he became an advocate of a free trade in corn. See his speech on Mr. Villier's motion, House of Commons, 15th March, 1838.

* "Country gentlemen and farmers are, to their great honor, of all people the least subject to the wretched spirit of monopoly. Country gentlemen and farmers, dispersed in different parts of the country, cannot so easily combine as merchants and manufacturers, who, being collected into towns, and accustomed to that exclusive corporation spirit which prevails in them, naturally endeavor to obtain, against all their countrymen, the same exclusive privilege which they generally possess against the inhabitants of their respective towns. They accordingly seem to have been the original inventors of those restraints upon the importation of foreign goods, which secure to them the monopoly of the home market."—*Wealth of Nations*, book iv. ch. 2. This passage was quoted by Sir Robert Peel, in his speech on the introduction of the corn-law measure, at the beginning of this session.

established in 1815, and modified by successive mitigations into the sliding-scale of 1842, the agricultural interest learnt to believe that their prosperity was identified with protection, and that rents would fall, or the land even go out of cultivation, if the duties on foreign corn were not maintained. During the same period, partly by the extension of the market for our own manufactures, and partly by the repeal of protective duties on foreign manufactures—commenced by Mr. Huskisson, continued by the administrations of Lord Grey and Lord Melbourne, and consummated by Sir Robert Peel—the manufacturing and, to a great extent, the trading classes of the country, had been deprived of their interest in favor of commercial restrictions. Their opinions and conduct, no longer misled by self-regarding considerations, naturally inclined to that policy which is favorable to the interests of the general public. Hence there were petitions in favor of free-trade, signed by the principal merchants and traders of London; hence the Anti-corn-law League—a body mainly composed of members of the manufacturing interest, and supplied with funds by their contributions—attacked the protection enjoyed by the agriculturist, instead of making common cause with them, for the maintenance of *all* protective duties; and even proclaimed its advocacy of universal free-trade. It is by this separation of interests that the cause of the consumer, of the mere member of the general public, not belonging to any organized body, or enrolled under the standard of any peculiar interest—has become triumphant. The joy of King Priam at the quarrels of the Grecian chieftains could not have exceeded the wondering delight with which Adam Smith would have heard of the English manufacturers and traders having become the champions of free-trade, and assailing the protective duties on agricultural produce. So long as all the powerful interests of a community—agricultural, manufacturing, and commercial—are bound together in a compact and firm alliance for the maintenance of a prohibitive system of import duties, the unconnected, undisciplined aggregate of consumers are, in the present state of opinion and intelligence, utterly helpless against such a coalition. But if, from any circumstances, the interests of those who have to sell begin to conflict, the cause of those who have to buy has some chance of success. Such has already been the case in England; and we will venture to predict, that, so soon as the protected interests of France, Germany, and the United States, begin to fall out amongst themselves—so soon as they cease to make a common prey of the consumer, and are found to do more harm to one another than to the public—then, and not till then, will the prohibitory tariffs of these countries be relaxed.

Since the open transition of Sir Robert Peel and Sir James Graham to the cause of universal free-trade, and the introduction of the comprehensive measure of commercial reform at the beginning of this session, it may be said that, with one exception, all the leading statesmen of the present day—all the public men who are likely, for some years to come, to guide the deliberations of Parliament—are favorable, not merely to the abstract principles of freedom of commerce, but to their practical application, and their adoption as rules of legislation. It is now generally admitted, that the protection of native British industry, whether manufacturing or agricultural, by means of duties on imports, intended not for revenue but for exclusion, is a false and vicious system, and is to be abandoned in practice.

Nevertheless, although it is conceded that *native* industry is not to enjoy a monopoly; and that the producers of Great Britain and Ireland are to be exposed to the salutary competition of the whole world; yet there still abides among us a delusion—partly sentimental and partly politic—that protection ought to be given to *colonial* industry. We ought not, it is granted, to protect native hardware, or silks, or corn; but we ought to protect the sugar or coffee of the West and East Indies; the wines of the Cape, and the timber of Canada; and to give these products the monopoly of the British market, to the exclusion of cheaper and better foreign articles, and to our own manifest and undeniable detriment. It appears to us that the time has now arrived, when this question deserves a separate consideration in this Journal; and we therefore propose, without going into details, or expressing opinions on the expediency of particular rates of duty, to lay before the reader our views upon the origin and policy of the system of protecting the produce of British colonies, by discriminating duties levied in the ports of the United Kingdom.

When the European nations had, in consequence of the extension of navigation, formed distant settlements in America and Asia, the main advantage to be derived by a mother country from the possession of colonies and dependencies, was supposed to consist in the *monopoly of their trade*. This monopoly, as Bryan Edwards has remarked,* had a very wide extent. It consisted in the monopoly of supply, the monopoly of export, and the monopoly of manufacture. The colony was permitted to trade only with the mother country, and was prohibited from commercial intercourse with the rest of the world. It was compelled to receive its supplies, both of raw and manufactured articles, from the same source. It was compelled to bring its produce to the same market, and to bring it in a raw state; in order that the natives of the paramount nation might enjoy the profits derivable from its manufacture. What the colony had to sell, it was to sell at a cheap rate to the mother country. What it had to buy, it was to buy at a dear rate from the mother country.

Upon this jealous and restrictive system, not only the foreign possessions of Spain and Holland, and the other continental countries, were administered, but even those of England, up to the American war. So completely had it been established in opinion as well as practice, that this was the natural relation between a dependent colony and its mother country, that the American colonies of England acquiesced in the system; and would doubtless have, for a time at least, retained their allegiance in spite of its existence, if the attempt to tax them directly for the benefit of the mother country had not been made.

The American war and its event gave to the world a memorable lesson on the necessity of moderation and forbearance in the exercise of the rights of a mother country over its colonies. The writings of Adam Smith and his followers, likewise, by degrees opened the eyes of the English government and people to the mischievous effect of the old colonial system; so that, since the end of the last century, the commercial restrictions

* *History of the West Indies*, vol. ii., p. 565. The subject of Colonial Trade, with the various restrictions and regulations by which it has been fettered, and the consequences of these restrictions, is well treated by Mr. Merivale, in his *Lectures on Colonization and the Colonies*, vol. i., chapters 7 and 8.

upon the English colonies have been relaxed, and a more liberal policy has been adopted.

Much of the old exclusive system is however retained by Holland, France, and Spain, in the few colonial possessions which these countries possess.* Thus, as the Spaniards formerly prohibited the cultivation of the vine and olive in their American colonies; so the French now prohibit the cultivation of the vine in Algeria;† a settlement whose agricultural prosperity would not seem to threaten any serious danger to the most timid and jealous of the vine-growers of France. England still maintains, for the benefit of the native sugar-refiners, the prohibition to refine sugar in her West India Islands; although this manufacture could be carried on profitably in those colonies. The distillation of spirits from sugar in the United Kingdom is likewise prohibited; and this prohibition is still enforced, although it can have little practical effect. However, since the abolition of the commercial privileges of the East India Company, and the permission of a direct trade in provisions between our West India Islands and the United States, by the reforms of Mr. F. Robinson and Mr. Huskisson, the English colonies are subject to no very material restrictions, as to industry and trade, imposed for the benefit of the mother country.‡

While this restrictive system was, to a considerable extent, still maintained for the English colonies, a plan of reciprocity was devised, which was to compensate the colony for the restrictions to which it was subjected. It was thought that the sacrifices made by the mother country and colony ought to be mutual; that, if the mother country enjoyed a preference in the market of the colony, the colony ought to enjoy a preference in the market of the mother country. A system of discriminating duties, by which an advantage was given to colonial produce imported into the mother country, was accordingly introduced. The theory of this contrivance is as follows:—the mother country knowingly subjects the colony to certain commercial or industrial disadvantages, for her own sake. In return, she

subjects herself to certain disadvantages of a like nature, for the sake of the colony. The two communities make an alliance for mutual injury, to be voluntarily inflicted on each other, and to be borne by each party without complaint. The contract is not, as in natural and unregulated commerce, *Do ut des*; but *Lædo ut ladas*. The balance of profit and loss, when reduced to its elements, stands thus: I make a gain by doing you an injury; and, in compensation, I permit you to make a similar gain by doing me a similar injury. It seems like an attempt to embody the *lex talionis* in mercantile transactions. And thus far the plan is successful. The injury which each party undertakes to inflict on the other, is actually inflicted and punctually suffered. But (as we shall see presently) the benefit which is to accrue to both parties, is often altogether absent, and is never fully enjoyed. So far as the scheme involves a loss, it is always successful; so far as it promises a profit, it is generally unsuccessful.

The most remarkable case in which this policy has been pursued by England, are Canada timber and corn, West India sugar, spirits, and coffee, and Cape of Good Hope wines.

During the late war, in consequence of the seizure of the Danish fleet, and the rupture with Denmark in 1807, it was feared that the supplies of Baltic timber might be interrupted. And although, up to the first years of this century, England was exclusively supplied with timber from the Baltic, and had not derived any supplies from North America, yet it must be admitted that there was some ground for this apprehension. The price of Memel timber, which in 1802 had been 78s. per load, rose in 1809, with only a slight increase of duty, to 320s. per load. Accordingly, Mr. Vansittart, the chancellor of the exchequer, and Mr. George Rose, the president of the board of trade, devised the singular plan of providing against this contingency, by an immense increase in the duties on European timber, and an almost total repeal of those on American timber. This discrimination of duties has been mitigated by various changes since the peace, particularly by the tariff of 1842; but even, after the alteration made by the tariff act of this session, the interval is still very wide, as will appear by a comparison of the three first items under the head of timber.

Timber or wood, not being deals, battens, boards, staves, handspikes, oars, lathwood, or other timber or wood, sawn, split, or otherwise dressed, per load of fifty cubic feet.	From foreign countries.			From British possessions after 6th April, 1848.		
	£	s.	d.	£	s.	d.
— deals, battens, or other timber, for wood, sawn, or split, per load of fifty cubic feet.	1	0	0	—	2	0
— staves, per load of fifty cubic feet.	—	18	0	—	2	0

The result of this system has been, that an immense importation of the inferior timber of Canada has taken place; and that the good and cheap timber of the north of Europe has been in great measure excluded. Cases even occurred of ships being laden in the Baltic with timber, and making the voyage to Canada and back to England, in order to introduce their cargo as American timber. The timber trade between England and Canada, as compared with that between England and the Baltic, has for the last few years been nearly as ten to one. The rates which are introduced by the act of this session still leave an immense protection to Canada timber.

* On the commercial system adopted by Spain and Holland towards their respective colonies, see M'Gregor's *Commercial Tariffs*, Part vi., p. 154; Part xiii., p. 121. It appears that Spain has now relaxed all the rigor of her ancient colonial monopoly.

† See *The French in Algiers*, p. 74. It is a singular circumstance, that the Romans had made a similar prohibition in Gaul, when it was a dependent province. "Nos vero, justissimi homines, (says Cicero,) qui Transalpinas gentes oleam et vitem serere non sinimus, quo pluris sint nostra oliveta nostræque vineæ; quod quum faciamus, prudenter facere dicimur, juste non dicimur."—*De Republica*, iii. 9.

‡ M. Thiers, in his *Histoire du Consulat et de l'Empire*, liv., xvi., ad init., (tom. iv.,) has imagined a strange theory in order to account for the relaxation of the colonial monopoly, without tracing it to a more enlightened state of opinion upon political and commercial subjects. "The European nations (he says) produce what they used to import; instead of being commercial they are manufacturing; instead of importing sugar, muslins, and cotton prints, they make these articles for themselves at home. *Au grand spectacle de l'ambition coloniale a succédé de la sorte le spectacle de l'ambition manufacturière.*" This view embodies another form of the favorite fallacy of commercial independence. It may be remarked, that in proving the worthlessness of colonies in the present state of the world, M. Thiers may seem to console his countrymen by an argument somewhat similar to that in the fable of the fox and the grapes. Of India, the value of which used to be greatly magnified by French politicians, he disposes as follows:—"L'Inde enfin, sous le sceptre de l'Angleterre, n'est plus qu'une conquête ruinée par les progrès de l'industrie Européenne, et employée à nourrir quelques officiers, quelques commis, quelques magistrats de la métropole."

while they nearly sacrifice the revenue upon an article of large importation, not subject to contraband.*

The Cape of Good Hope was acquired by England in 1795, and finally annexed to the crown in 1806. Unfortunately for us, the cultivation of the vine had been introduced into this colony by the Dutch, through the assistance, it is said, of French refugees, after the revocation of the edict of Nantes. It seems as if nature had nearly limited the making of wine to Europe. In spite of the later fables concerning the Indian origin of Bacchus, he was essentially a European deity. Nor have the settlements of modern states, or their improvements in the arts of cultivation, much extended his domain. Except Asia Minor and Persia, Madeira and the Canary Isles, with some districts in Mexico,† the Cape is the only place out of Europe where wine is made. And it seems from the description of Dr. Henderson, in his *History of Ancient and Modern Wines*, to be thoroughly unsuited to this production. The vineyards which yield the Constantia wine have a natural fitness for the grape; but the soil of the colony is in general unfavorable to the growth of wine. Moreover, the culture is unskilful, and the processes of the vintage are ill conducted; so that, according to Dr. Henderson, a large proportion of the wine is "execrable." During the war, however, and the existence of the anti-commercial system of Napoleon, it was thought by our government that the supply of wine from the continent might be interrupted, and that it would be a prudent policy to rely on the produce of a British colony. Accordingly, a proclamation of the governor, in December, 1811, offered great encouragement to the growth of wine at the Cape of Good Hope;‡ and by an act of 1813, (53 G. III., c. 84,) Cape wines were admitted into the United Kingdom at a third of the duty on Spanish and Portuguese wines. With this protection, the produce rose in ten years from 859,195 to 2,249,910 imperial gallons, (or 7335 to 19,230 leggers.) The importation of Cape wines into the United Kingdom, in the year ended 5th January, 1845, was 423,336 gallons; while that of French wines was only 725,308. The duty on Cape wine is 2s. 9d. a gallon, on other wines 5s. 6d.

The British West India Islands have long enjoyed a preference in our market for their sugar. During the existence of slavery, the sugar produced in our islands was equal to the demand of the mother country, and the discrimination had not much effect. But since the emancipation of the slaves, the supply of sugar has fallen off, and the exclusion of foreign sugar has begun to operate. The quantity of sugar imported from the British West Indies into the United Kingdom, was 4,103,800 cwt. in 1831, and 2,508,910 cwt. in 1842. In 1836 the duty on colonial sugar was 36s. a cwt., on foreign sugar 63s. Since that time, the duty on colonial sugar has been reduced, and a discrim-

ination founded on a new principle has been introduced. Under the act of last year, the duties stand thus, until the 5th of July, 1846.

Brown sugar, produce of a Brit. pos-	s. d.
session,	14 0 per cwt.
Do. foreign, not the produce of slave	
labor,	23 4
Do. foreign, the produce of slave la-	
bor,	63 0

RUM is likewise admitted at a discriminating duty of nine shillings per gallon, while the duty on foreign spirits has been 22s. 6d., which the tariff-act of this session reduces to 15s. The excise duty on spirits made in England is 7s. 10d. per gallon.

COFFEE imported from foreign countries is now subject to a duty of 6d. per lb.; if imported from British possessions, to a duty of 4d. Previously, this discrimination had been as great as 1s. 3d. and 6d., with a duty of 9d. for coffee imported from any British possession within the limits of the East India Company's charter, *not being the produce thereof*. Under this regulation a singular practice arose. As the Cape of Good Hope was within the limits of the East India Company's charter, large quantities of coffee were sent to it from Brazil, Cuba, and other foreign countries, in order to be "colonialized," (as it was called,) and then imported into England; in other words, in order, by this circuitous navigation, to obtain the benefit of the lower rate of duty. The quantities of coffee imported from the Cape, and admitted for home consumption in the two years, 1830 and 1842, stand thus:—

	lbs.
1830,	189
1842,	6,149,489

This costly system of smuggling, (similar to that mentioned above with respect to timber,) was suppressed in 1842, by rendering foreign coffee so imported liable to the high duty. The discrimination has, moreover, been since mitigated, and amounts now only to 2d. per lb.*

A very different feeling, with respect to the encouragement of colonial coffee, prevailed in the reign of Charles II. The Lord Keeper Guilford, being consulted by the government in 1679, as to the legality of coffee-houses, gave it as his opinion, that "as the coffee-houses are nurseries of idleness and pragmatism, and hinder the consumption of our native provisions, they may be treated as common nuisances." A proclamation was accordingly issued for shutting up all coffee-houses, and forbidding the sale of coffee in the metropolis; but it led to so much complaint, especially among persons connected with the foreign and colonial trade, that it was soon recalled.†

CORN was admitted from the British possessions in North America at a discriminating duty, by the 31 Geo. III. c. 30. passed in 1791. This act imposed a simple sliding-scale of duties, consisting of only three degrees; viz., a high duty of 24s. 3d. per quarter, and two low duties of 2s. 6d., and 6d. per quarter. By the arrangement of this scale, a small preference was given to North American corn, as will appear from the following table:—

* On the coffee duties, see Porter's *Progress of the Nation*, vol. ii., p. 113; vol. iii., p. 42.

† See Lord Campbell's *Lives of the Chancellors*, vol. iii., p. 455.

* Concerning the timber duties, see this Journal, vol. xliii., p. 341. M'Culloch's *Commercial Dict.*, Art. "Timber." Porter's *Progress of the Nation*, vol. ii., p. 122. Merivale's *Lectures on Colonization*, vol. i., p. 202.

† In California and the Mexican province of Cuihuella adjoining Texas, wine is made to a considerable extent, though not sufficient for the consumption of the country. This wine is strong and full-bodied, but the culture is unskilful. Some wine is made in the State of Ohio, but of poor quality.

‡ See Montgomery Martin, *British Colonial Library*, vol. iii., p. 236.

Duty on wheat per quarter.		Imported from Ireland or a British colony in N. America.	Imported from any other foreign country.		
s.	d.		s.	d.	
24	3	under	48	under	50
2	6	at or above	48	at or above	50
		and under	52	and under	54
0	6	at or above	52	at or above	54

The act of 44 Geo. III. c. 108, (1804,) made this scale more prohibitory, by raising the points at which importation began, and at which the low duty came into operation, but maintained about the same proportions between foreign and North American corn. Ireland, with respect to the duties on corn, remained subject to the same regulations as the North American colonies up to 1806; in which year an act was passed placing its corn-trade on the footing of a coasting trade. On the 15th of June, 1813, Sir H. Parnell moved certain resolutions on the corn-laws—stating at the same time, that the corn-law report of that year was intended to render the United Kingdom independent of the Continent for the supply of corn, and to lower prices. One of these resolutions (No. 8) was to the effect, that corn, the growth or produce of Quebec, or the other British colonies of North America might be imported into the United Kingdom without duty. This proposition was not adopted; but in the corn-law act of 1815, wheat from a British colony in North America was admitted when the price was 67s. per quarter, whereas foreign wheat was not admitted until the price reached 80s. (55 Geo. III. c. 26, s. 6.) By the act of 1822, the prices at which North American and foreign wheat could be imported were respectively reduced to 59s. and 70s. (3 Geo. IV. c. 60, s. 5.) In 1825, an act was passed (for a year, and until the end of the next session of parliament) by which wheat could be imported into the United Kingdom, from British possessions in North America, without restriction as to price, at a fixed duty of 5s. per quarter,* (6 Geo. IV. c. 64.) Up to this time the discriminating duty in favor of colonial wheat had been confined to the North American colonies. By the act of 1828, wheat imported from any British possession in North America, or *elsewhere out of Europe*, was admitted at a nominal duty of 6d. when the price was at or above 67s. a quarter; when below 67s. at a fixed duty of 5s. (9 Geo. IV. c. 60.) This duty was rendered still more favorable to the colonial producer by the act of 5 Vict. c. 14, (1842,) which converted the fixed duty of 5s. into a sliding-scale varying from 5s. to 1s., the nominal duty beginning when the price was 58s. With respect to Canadian wheat, this limited scale was repealed, and a fixed duty of 1s. substituted, by the 6 and 7 Vict. c. 29, (1843.) Prior to the passing of the latter act, the Canada legislature imposed a duty of 3s. a quarter upon foreign wheat imported into Canada. The quantity of wheat imported from Canada into the United Kingdom has never been large; in 1844 it amounted to 235,591 quarters. By the measure of this session, all corn imported from British colonies out of Europe is immediately admitted at a nominal duty.

We have likewise extracted from our customs tariff, as it stands after the amendments of the present session, the articles, not hitherto mentioned, which are subject to discriminating duties, for the

protection of imports from British colonies and possessions. We have, in order to exhibit the scale of protection afforded, divided these articles into eight classes; showing the different proportions of the duty on the *foreign*, to the duty on the *colonial* import.

CLASS I.—*Duty on the foreign article combined with free importation of the colonial article.*—Anchovies.

CLASS II.—*Duty on the foreign article twelve times and upwards.*—Rice, rough and in the husk; tal-low.

CLASS III.—*Sextuple duty.*—Copper ores containing more than twenty per cent. of copper; ginger preserved; marmalade.

CLASS IV.—*Quintuple duty.*—Arrowroot; butter; cassava powder; eggs.

CLASS V.—*Quadruple duty.*—Copper ores containing not more than twenty per cent. of copper, (nearly;) lead, pig and sheet.

CLASS VI.—*Triple duty.*—Apples, raw; cassia; cheese, (nearly;) cocoa paste, or chocolate; copper ores containing not more than fifteen per cent. of copper; hams, (nearly;) liquorice juice, (nearly;) puddings and sausages; tamarinds; tongues, (nearly.)

CLASS VII.—*Double duty.*—Bandstring twist; bast ropes, twines, and strands; boxes; bricks or clinkers; cables; capers; chalk; cinnamon; cocoa; coir rope; comfits, (dry;) copper, unwrought; cordage; cotton manufactures; cucumbers, preserved; gauze of thread; ginger; hair; hides; honey; nickel, wrought; liquorice roots and paste; do. powders, (nearly;) mats and matting; onions; poultry, alive or dead; raisins; rice; seeds; starch; tiles; tin ores; twine; woollen manufactures.

CLASS VIII.—*Less than double.*—Nutmegs; soap, hard and soft.*

From these examples, it appears that, since the end of the last century, there has been a prevailing disposition to give to colonial produce a preference in the market of the mother country. During the war, this disposition was strengthened by a sincere though mistaken fear of commercial dependence, and a belief that the hostility of Napoleon would be able to close the Continent permanently against us. Its principal source, however, was a desire to afford encouragement to colonial industry; and by this bounty to attach the colonies more firmly to the parent state. The latter policy has seemed the more prudent, inasmuch as England, since the American war, has been disinclined to grant the same popular institutions to its colonies as were conceded to the early settlements in North America and the West Indies. Recent acquisitions, such as Trinidad, St. Lucie, the Cape of Good Hope, the Mauritas, Malta, and Ceylon; and recent colonies, as those in Australia, have not received houses of assembly. It seems, therefore, to have been thought, that for the want of free local institutions, some compensation might be afforded by the grant of commercial privileges, advantageous to the colony, and detrimental to the mother country.

Having given this outline of the system pursued by England with respect to its colonial trade, we will proceed to consider whether this country would be justified in making colonial protection an excep-

* As to the unfounded alarm created among the agriculturists by this bill, see the speech of Mr. F. Robinson, 8th March, 1827.—16 *Hansard*, p. 1055.

* Some of these discriminations were introduced by the tariff of 1842. See the debate on Lord Howick's motion, house of commons, 13th May, 1842.—(63 *Hansard*, 512-49.)

tion to the general principle of commercial freedom ; and in retaining, for the supposed benefit of colonial industry, a system of monopoly which it renounces in behalf of its own producers.

For this purpose, we must begin by ascertaining the view which is to be taken of the advantages derivable, in the present circumstances of the United Kingdom and the world, from the possession of dependent colonies.

The colonies and dependencies of England yield no tribute or revenue to the paramount state. No payments are made by any of our colonies into the British Exchequer. Instead of lightening our fiscal burdens, they are sources of expense. Their protection against actual or apprehended attacks is costly. A large part of our military and naval expenditure is incurred on their account. The late hostilities in Afghanistan, China, and Scinde, with the recent campaign on the Sutlej ; the insurrection in Canada, and the preparations for the defence of Oregon ; afford obvious instances of the onerous obligations which extensive empire imposes upon the ruling state. Moreover, the fortification of colonial possessions is a further source of expense. With the exception, too, of Gibraltar and Malta, and the newly-acquired post of Aden, they cannot be said to increase our military and naval strength ; inasmuch as they scatter our forces, and extend our lines of operation over half the world. And not only do they create the necessity for larger military and naval establishments in time of peace, but they involve us in wars to which otherwise we should not be exposed. Beyond the very questionable benefit of apparent power, (which may lead to jealousy as well as to fear,) we derive no advantage from the mere supremacy over remote provinces ; from our being able to say that the Queen of England has so many million subjects, and that her dominions include so many thousand square miles ; that the sun never sets on the British Empire ; that the English language is spoken in every clime, and that the flag of England floats in every latitude. That we do, however, in the present state of the world, derive much substantial advantage from our colonies, cannot be doubted : but that advantage, as it appears to us, consists, not in the barren attribute of sovereignty, but, principally, in the facilities which they afford for commercial intercourse.

At the time of the peace of Amiens, Bonaparte had conceived the wildest schemes of colonial aggrandizement for France ; he was to establish a chain of dependencies in America, Africa, and Asia, by which the influence of France would predominate over the whole world. Everything, in his mind, assumed the form of conquest and military encroachment ; and he could imagine no other foundation for the greatness of France than the ruin of England. That two independent countries could simultaneously flourish ; that they could even derive benefit from each other's prosperity ; were, to his mind, propositions so evidently false as not to require refutation. Even Napoleon, however, accustomed as he was to look at everything as a general, and not as a civil governor, was captivated with the commercial prospects of colonies ; and constantly associated with them the ideas of a mercantile marine and an extension of external trade.

In what, however, do the commercial advantages of colonial possessions consist ? They consist simply, as it seems to us, in the power which the mother country thereby enjoys of securing a fair and open market to her goods. They consist in her power of preventing the colony from excluding her from

its market, by restrictions and discriminating duties, and all the perverse follies which the union of national jealousy with false systems of political economy has engendered. If the colony were independent, it would, supposing it to understand its true interest, admit the goods of the mother country upon the same terms of equality as it does when dependent. It would do voluntarily what it now does under compulsion. But looking to the established errors on the subject of trade, to their general currency, and to the strength and speciousness of the prejudices with which they are associated, we may be certain that such would *not* be its conduct. It would, however small in extent, attempt to set up a separate industrial and commercial system. Certain bodies of producers and traders would raise a cry about native industry ; and the public, partly from simplicity, and partly from national antipathies, would yield to the interested delusion. Some of the Oriental countries, too, (as China and Japan,*) prohibit nearly all commercial intercourse with foreigners. If the obstacles opposed to our trade with these countries, are contrasted with the facilities which we enjoy for trading with Hindostan, we perceive the commercial advantages which our territorial sovereignty may confer. For these reasons we have, in the present state of the world, a substantial interest in the dependence of our colonies. We can secure an open market and a free trade, so long as we can procure a safe passage over the seas, and maintain the allegiance of the subject territories.

Notwithstanding the limited population of most of our colonies,† and their contracted means of purchase, the extent of our colonial trade is considerable, as compared with our trade with foreign countries. The following table will show the proportions for the three years 1839–41.

Years.	Declared value of British Manufactures exported	
	To all the World.	To British Colonies.
1839	£53,233,580	£16,279,108
1840	51,406,430	17,378,550
1841	51,634,623	15,153,632‡

In round numbers, about thirty per cent. of the exports of England are sent to the colonies. Considering the great wealth of the European countries, and the United States, and; the proximity of the former, it is remarkable that the colonial should bear so large a proportion to the foreign trade ; and the extent of the exports to the colonies can only be explained by the freedom of intercourse with them, which we owe to our political ascendancy.

Generally, therefore, the advantages which we derive from the possession of colonies may be said to consist in this :—that, in consideration of the

* On the rigorous exclusion of foreign traders from Japan, see M'Culloch's *Dict. of Commerce*, Art. "Nangasacki ;" and an interesting volume on *The Manners and Customs of the Japanese*, published at London in 1841.

† Setting aside the territories of the East India Company, the only two dependencies of the British crown which contain a population exceeding 400,000, are Canada and Ceylon.

‡ See Porter's *Progress of the Nation*, vol. iii., p. 433.

responsibility and expense of superintending their government, and defending them against hostile attack, we require them to trade freely with us. They are separate political communities, each with its peculiar, though not sovereign, government—managing its own public revenue and expenditure, levying custom duties of its own, and maintaining a distinct system of taxation—but not permitted to use its power so as to impose restrictions and disabilities upon the trade of the mother country.

But the commercial advantages derivable from the possession of colonies have this, and no wider extent. No benefit can accrue to the mother country from attempting to incorporate distant and scattered colonies into her own fiscal system; and to draw a line of commercial privilege between her own colonies and foreign countries. A Zollverein for the colonies of England is an absurdity.

What is the principle of the German Zollverein? A number of adjoining states, having a general similarity of interests, climate, population, and language—some of them single towns, as Frankfurt—others being territories not larger than an English county—maintain separate customs establishments. Custom-house lines are drawn round each state, so that a traveller may pass through the territories of two or three states, and be subjected to a separate examination and payment of duties in a single day's journey. These states agree to abolish all the internal customs' lines, to levy their custom-duties only upon the external frontier of the confederacy, to pay them into a common treasury, and to divide the fund so formed according to a scale mutually agreed upon. This arrangement is practicable and convenient. Setting aside the *rates of duty*, (which we are not now considering,) it is beneficial both to the confederated states and to the rest of the world:—to the native consumer, to the merchant, and to the traveller. Each state retains its separate revenue system for *other taxes*. Its land tax, its excise duties, its stamp and postage duties, are collected by its own officers, and paid directly into its own coffers. But with respect to custom duties, it belongs to a larger system of states, which levies them for it, and from which it receives its proper share of the common fund.*

There is no necessary coincidence between custom-house lines and the frontiers of an independent state. They may be either more or less extensive. Before the measure of Turgot in 1774, the importation of corn from one province of France to another was prohibited. In like manner, the trade between Ireland and Great Britain was not put on the footing of a coasting-trade till the year 1825. There are still internal custom-duties in the British dominions in India. The German League, on the other hand, has extended the circle of its custom-house lines so as to include many independent states. The principle on which this league is founded, is highly beneficial in its operation; and is an advance in civilization, by tending to weaken national distinctions, to multiply the pacific relations of independent states, and to create a community of interests. But, however important and advantageous it may be, it requires, in order to obtain success and permanence, the union of several conditions, which are not of frequent occurrence.

1. The communities must be contiguous to one

another, so that the entire confederation may be surrounded by a single custom-house line. 2. The custom-duties must be collected for the common account, be paid into a single fund, and afterwards divided amongst the separate states. 3. There must be such a similarity of circumstances and interests, as to render the continuance of the arrangement probable; and to induce the members to acquiesce, without serious dissatisfaction, in the joint management and collection of the duties, and their subsequent division according to a fixed scale.

The principle of the German customs' league is applicable, for example, to the Italian states; it is applicable to Holland and Belgium, provided these countries could forget their mutual animosity, and combine for a purpose of common advantage. But to a system of communities such as England and her colonies, it is utterly inapplicable. The colonies of England are scattered over every part of the globe. If we made a colonial customs' union, our custom-house lines must reach to the antipodes. In order to be consistent, we must include Canada, Jamaica, the Cape, Australia, and Hindostan, with the British isles, in one custom-house system. The fundamental conditions for such an arrangement are wanting. These communities, distant from England and from each other, cannot be brought within one external line of duties, nor can the internal lines be abolished. Neither can their duties be levied on a common account; each must continue to maintain its separate and peculiar custom-house. Upon a moment's consideration, it is manifest that a colonial customs' union, so far as the empire of England is concerned, is an impossibility.

For a similar reason, we cannot accede to the opinion of Mr. McCulloch, (with whose views on this subject we generally concur,) that the trade with the colonies should, as far as circumstances will permit, be conducted on the footing of a *coasting-trade*.* By a coasting-trade, we understand a maritime trade carried on between different parts of the country, which is subject to the same custom-house system. For example, the trade between Edinburgh and London, or between Marseilles and Havre, is a coasting-trade. Now we are unable to understand how the trade between London and Quebec, or Calcutta, or Sydney, can ever be brought into the form of a coasting-trade. With communities so distant and so dissimilar, no identity of economical interests, for fiscal purposes, can be established. Even such an approximation towards a joint fiscal system as was made by the Canada corn act of 1843, shows the inapplicability of the principle. By this act it was attempted to bring the English and the Canadian corn-grower within the pale of a common protection, excluding from it all foreign corn. But one of the main arguments for the protection of British corn was the existence of peculiar burdens on land; which rendered the native producer less able to compete against the foreign corn-grower. Now these burdens were not shared by the Canadian farmer; and therefore the admission of Canadian wheat at a nominal duty, while foreign wheat was subject to a heavy tax on importation, was utterly subversive

* On the German Customs' Union, see this Journal, vol. lxxix., p. 109-2.

* "Being integral parts of the empire, the trade with the colonies should, as far as circumstances will permit, be conducted on the footing of a coasting-trade."—*Dut. of Commerce*, Art. "Colonies and Colony Trade," p. 320, ed. 1844.

of this leading argument for the maintenance of the corn-law.*

But, even if a colonial customs' league is impossible for England, if the custom-duties of our vast and scattered empire cannot be centralized into one uniform system, is it not just and politic to give a preference to colonial imports into the United Kingdom? If the mother country must retain a customs' tariff distinct from the tariffs of its colonies, ought it not to establish a discrimination of duties between goods imported from colonies and from foreign countries, in favor of the former? In order to answer this question, we will revert to what has been already said with respect to the commercial advantage derived by a mother country from the possession of colonies;—viz., that it consists, not in assuming the *monopoly* of the colonial market, but in securing its *freedom*: not in excluding the rest of the world, but in protecting yourself against exclusion. If the commercial policy of England was managed on this principle, the colonies would not be entitled to ask for compensation in the shape of a monopoly of the home market. They would not be subjected by the mother country to any commercial disadvantage which would call for indemnity. They not only have no substantial interest in a system of isolation, in duties for protecting their native industry; but they ought, if they understood their true interest, to be most grateful to the mother country for saving them from the introduction of this ruinous folly. So long as England avowedly maintained a colonial monopoly *for her own benefit*, so long as she regulated the trade of the colonists to their detriment and her supposed advantage, the case wore a different complexion. There was a sacrifice on the side of the colony, which might give a claim for a corresponding sacrifice on the side of the mother country. England, however, has now abandoned this restrictive system, and allows the colonists to trade freely without giving her goods the preference. Nevertheless, she retains the discriminating duties against herself, which were intended to serve as a counterpoise to the loss suffered by the colony. She makes a sacrifice as a compensation for an injury which she no longer inflicts. In an excess of devotion, she expiates by an enduring penance a sin which she has ceased to commit.

Let us consider the effect of the system of discrimination in favor of colonial produce, with respect to the interest of the mother country and its consumers, and of the colony and its producers.

When a discriminating duty on colonial produce is in operation, the effect is this. If importations take place regularly under *both* rates of duty—that is to say, if the article is imported as well from foreign countries as from the colonies—the price is

raised to the same amount as if the duty upon *all* the imports stood at the maximum rate. For example, if coffee is imported at two duties; viz., foreign coffee at 6d. and colonial coffee at 4d. per lb., the price to the English consumer is the same as if there were an uniform duty of 6d. per lb. The revenue loses the difference between the sum received on the colonial imports, and the sum which would have been received if an equal quantity of coffee had been imported under the high duty. The English consumer gains nothing by the discrimination, inasmuch as the price paid in England is regulated by the price at which the coffee subject to the high duty can be sold. The effect of the discrimination is simply to cause a larger *quantity* of colonial coffee to be imported. But although the quantity of importations at the low duty may be greater than it would be if there was an uniform rate, the profits made by the growers and importers of the colonial article are not raised above the average rate—in as much as the trade is open, competition lowers them to the general level. With respect, therefore, to the *mother country*, a discriminating duty raises the price to the level of the high duty; and deprives the revenue of the difference between the sum paid upon the colonial importations, and the sum which would have been paid if an equal quantity had been imported from foreign countries. With respect to the *colony*, it merely directs a larger amount of capital into the protected trade; which capital yields, however, only the average rate of profit.

Now, looking to the colonial side of the question, it is to be observed, that in a newly settled country, containing large tracts of unoccupied or half-occupied land, there are in general abundant facilities for the profitable employment of capital. The field of enterprise is large, but capital and labor are scarce. In such a territory, capital, if fiscal laws do not create a fictitious motive for a different employment, will be attracted to those investments which are most profitable to the individual, and most advantageous to the colony. It is no advantage to a colony such as Canada, that its capital should be diverted from agriculture to wood-cutting. The effect of such an interference with the natural course of improvement, is well described by Mr. Lyell, in the following passage:—"I heard," he says, speaking of Nova Scotia—"frequent discussions on the present state of the *timber-duties*, both here and in Canada; and great was my surprise to find the majority of the small proprietors, or that class in whose prosperity and success the strength of a new colony consists, regretting that the mother country had legislated so much in their favor. They said that a few large capitalists and shipowners amassed considerable fortunes, (some of them, however, losing them again by over-speculation,) and that the political influence of a few such merchants was naturally greater than that of a host of small farmers, who could never so effectively plead their cause to the government. But, on the other hand, the laborers engaged during the severe winter at high pay, to fell and transport the timber to the coast, became invariably a drunken and improvident set. Another serious mischief accrued to the colony from this traffic;—as often as the new settlers reached the tracts from which the wood had been removed, they found, instead of a cleared region, ready for cultivation, a dense copsewood or vigorous undergrowth of young trees, far more expensive to deal with than the original

* The distinction between a dependency of the crown, and a district of the United Kingdom, with respect to commercial legislation and custom-duties, is well explained by Lord John Russell in his speech on the Canada corn-law, 22d May, 1843. It had been stated in debate, that the colonies are integral parts of the empire, and ought to be governed as an English county. Lord J. Russell observes, that Canada is indeed an integral part of the empire, but that, commercially speaking, it cannot be governed on the same principles as an English county. Canada, he remarks, does not share our fiscal burdens, or contribute to the common defence of the empire. Moreover, it imposes import duties upon our manufactures. This is not the case with an English county. Lincolnshire does not impose duties on goods imported from Yorkshire.—(69 *Hansard*, 742.)

forest; and, what was worse, all the best kinds of timber, fit for farm-buildings and other uses, had been taken away, having been carefully selected for exportation to Great Britain. So that, while the English are submitting to pay an enhanced price for timber inferior in quality to that of Norway, the majority of the colonists, for whom the sacrifice is made, feel no gratitude for the boon; on the contrary, they complain of a monopoly that enriches a few timber-merchants, at the expense of the more regular and steady progress of agriculture.*

The protection which the parental solicitude of England has afforded to the timber trade of its colony, has therefore proved a barren gift, yielding a return of dissatisfaction rather than of gratitude.

On the other hand, the mother country is necessarily a loser. A discriminating duty can never be advantageous to the country which establishes the discrimination. We can conceive no state of things, in which discriminating duties on colonial produce imported into England, can be advantageous to England. At the utmost, they may not be disadvantageous. For example, during the existence of slavery in our colonies, the means of producing sugar, at a moderate price, in our West India islands, may have been so great, and the competition so effectual, that the protection was inoperative; so that the price of sugar in the United Kingdom would perhaps not have been lower, if the competition of the foreign sugar had been let into our market upon equal terms. But cases of this sort are rare. In general, the discrimination either enhances the price, or (what is equivalent) causes the consumption of articles of an inferior quality. Of the first case, the present state of the sugar-duties affords an example. For the sake of our West Indian colonies, and the interests involved in them, we now pay a considerably higher price for sugar, than we should pay if the trade was open indiscriminately, at a moderate duty, with the whole world. Both the consumer and the revenue are losers by the present scale of duties. The result of this system of self-sacrifice, is, (as M. Say has remarked,†) that no countries in Europe buy their sugar at so high a price as those which have sugar colonies! Those countries (as Italy) which have none, obtain their sugar at the lowest cost. Of the forced consumption of articles of inferior quality, the timber of Canada and the wines of the Cape afford instances. We have imported, and still import, large quantities of inferior deal from Canada, simply because Canada is our colony. Permanent national detriment has resulted from this discrimination of duties. The enormous number of buildings and public works which have been constructed in London, and the manufacturing and populous districts of the country, since the peace, have been deteriorated in value by the use of an inferior quality of timber, peculiarly liable to dry-rot. So, in consequence of the lower rate of duty, England annually imports more than 400,000 gallons of the extremely bad wine which is made at the Cape, and which is used chiefly as a menstruum for the wine manufacturer. Little of it appears to be sold avowedly as Cape wine; it is chiefly passed off in an adulterated form, as Spanish or Portuguese.

It may however be said, that although a country would lose by imposing a discrimination on imports from different foreign countries, (for example,

England, by admitting the wines of Portugal at a lower duty than those of Spain and France;)—yet it is the interest of a nation possessing colonies, to give a preference to their imports, not on their account, but in order to secure its own commercial independence. It may be compelled to make war against an independent state, with which it had previously maintained commercial relations; but (unless it should rebel) it can never be at war with its own colony. Such (as we have already seen) was the view with which the discriminating duties on Canada timber were established, (avowedly intended to be only temporary;) and such, too, was the origin of the privilege given to Cape wine. Probably, too, the proposition of Sir Henry Parnell in 1813, to admit North American corn without duty, had a similar foundation; for the dread of commercial dependence was then at its height. That the theory of commercial independence, which has an attractive and patriotic look, should have gained credit during the violent disturbance of commerce produced by the wars of Napoleon—that people should have looked out for some apparently immovable spot in the midst of the earthquake caused by his reckless ambition—was not unnatural; but it was a singular delusion which led our government to suppose that this security was to be found in discriminating duties. If the timber-trade with the Baltic was interrupted by the closing of the Sound, Canada timber would spontaneously, without the aid of duties, be brought into our market. So, if all intercourse with the Continent was to be permanently broken off, (a supposition extravagantly improbable,) a natural demand for the Cape wines would be created in England.

The theory of commercial independence seems to us fitted only for an Utopian state of things; for a golden age of the world, when every country shall, of its own accord, produce all things. So strong are the motives to commercial interchange, and so steady the common interest in its maintenance, that no large nation has, so far as we are aware, been unable, even in time of war, to carry on foreign trade. Athens, indeed, near the time of the Peloponnesian war, was able, out of enmity to the petty neighboring state of Megara—about as large as an English parish, or a French commune,—to cut off its supplies, and to threaten it with starvation.* But it would be utterly impossible, even for a first rate naval power, to blockade all the ports of a large nation, and intercept all its land communications. A thousand interests would be at work to defeat the prohibition. The failure of Napoleon's Continental System—which was undermined from within and without, by licenses, by smuggling, by corruption, by connivance, by fraud—is a sufficient proof that the most despotic power, and the most unscrupulous use of it, are not able to close the avenues of foreign commerce. However, even if it were possible for a powerful country, in time of war, to interrupt the foreign trade of its enemy, it does not follow, that commercial independence, based on a trade with distant colonies, would be of any value. Let us, for example, suppose the most unfavorable state of things with respect to the foreign trade of England; viz. a war with France and the United States at the same time. If, during these hostilities, England

* See *Aristoph. Acharn.*, 535. The Megarians complained, in the Congress at Sparta, that they had been excluded, not only from the market of Athens, but also from the harbors in the subject islands and territories. *Thucyd.* i., 67.

* Lyell's *Travels in North America*, vol. ii., p. 224-6.

* *Cours d'Economie Politique*, tom. iii., p. 440.

could maintain her maritime ascendancy, she could secure the continuance of her foreign trade, either direct or indirect. The belligerent states would not be able to interrupt her commercial intercourse with other powers; nor, indeed, either directly or indirectly, with their own subjects. On the other hand, if England could not maintain her maritime preëminence, and keep the seas open to her vessels, she would be unable to carry on her trade with her remote possessions, such as Canada, the West Indies, the Cape, Australia, and Hindostan. A large country, such as France, or an extensive confederacy of contiguous states, as Germany, may, to a certain extent, render itself independent of foreign trade, by the variety of its native products, and the power of preserving its internal communications during war. But what is the worth of that commercial independence which assumes the power of maintaining, in time of war, an unbroken intercourse with the most distant regions of the globe? Of what avail is it, that we are exempt from the bondage of European timber and wine, if we are to fetch the one from Canada, and the other from the Cape? The *panacea* for the evils of commercial slavery turns out, on examination, to be no remedy at all, but rather an aggravation of the calamity.

But while we are attempting, by a system of discriminating duties, to provide against the interruption of commerce consequent upon war, do we not forget, that by this very system we are sowing the seeds of hostilities, and multiplying the chances of the occurrence of the evil which we seek to counteract? By establishing differential duties in favor of our colonies, we exclude from our ports the produce of foreign countries, or admit it on less favorable terms. Regulations of this sort, tending to the discouragement of the industry and trade of foreign countries, are naturally considered by them as unjust and unfriendly. Such distinctions, therefore, engender feelings towards us of no amicable nature, and must rank among the causes which lead to war. At all events, a system of exclusion and discrimination, directed against foreign countries, cannot fail to prevent the formation of that community of interest and feeling, which naturally springs from unfettered commercial intercourse, conducted upon equal terms.

It will, however, be said, that even if it should be apparent that colonial protection is detrimental to the mother country, yet it ought to be maintained for the sake of the colony. The colony, it will be argued, is an integral part of the empire; it is a possession of the British crown; its inhabitants are our fellow-subjects; and it is our duty, not less than our policy, to show favor to its interests, and to strengthen its allegiance, by according preferences to its trade.* The parental relation of the mother country to the colony, furnishes, according to this view, a ground why the more powerful state should make sacrifices of a commercial nature, for promoting the interests of the dependent community. This reasoning, however, obviously proceeds in a vicious circle, and returns upon itself. It is first proved, that the possession of colonies is advantageous to a country on account of the encouragement and extension which they give to its trade. The expenses of civil government, and of military and naval protection, and the increased

chances of war, are admitted to be evils; but it is said that a compensation for them is found in the commercial facilities which the colony affords to the parent state. When, however, it is objected, that the mother country is a loser in regard to its trade, and that it sacrifices its commercial interests to the colony; then it is answered, that in order to preserve the allegiance of a valuable colony, and to cultivate the affections of our colonial subjects, we must submit to disadvantages by which their trade and industry are benefited. This species of logic reminds us of the reasoning which is sometimes used to justify the common practice of "throwing good money after bad." A person is advised to engage in some speculation on the ground that it will yield him a large profit. He makes the attempt—invests his money in buildings and machinery, and, instead of gaining, finds a large deficit. His impulse is to sell all his stock at the best price he can obtain, to escape from the enterprise as speedily as possible, and thus to avoid all additional loss. But his advisers represent to him the value of his fixed capital, and the large sacrifices which he has made in order to engage in the undertaking, and they therefore urge him to raise more money in order to make a further attempt. He builds in order to gain; but when the enterprise has been attended with loss, he proceeds to spend more money upon an unpromising concern, because he has built expensive works. So we obtain colonies for the sake of their trade; and then make sacrifices in colonial trade in order to retain our colonies.

If the preceding views are correct, it follows that a system of colonial protection, by means of discriminating duties and concealed bounties, is unsound and impolitic; and that the notion of a colonial custom's union is thoroughly impracticable.

Supposing protection to be afforded with respect to an article of colonial produce, not grown in the mother country, (for example, sugar or coffee;) then, as we have shown, the mother country is almost necessarily a loser. No real reciprocity exists, even if the system of excluding foreign produce is adopted on both sides; for one market is larger than the other. The advantages which the monopoly of the market of the mother country offers to the colony, are far greater than those which the monopoly of the colonial market offers to the mother country. At present, however, even this semblance of reciprocity does not exist, so far as this country is concerned; for England no longer limits her colonies to her own produce. She has abandoned her restrictions on the colonies, though she upholds the privileges to colonial goods by which she suffers. If there is no reciprocity, neither is there any community of interests. Wherever the article is exclusively of colonial growth, the colony and the mother country have avowedly separate interests. The colony sells and the mother country buys. It is the interest of the mother country to buy in the cheapest market, but she is excluded from the cheapest market by her own discriminating duties, and confined to the produce of her own colony.

If the article is produced both in the mother country and the colony, and protecting duties common to the produce of both countries are imposed, (as in the case of Canada corn,) then the protection rests on a different ground. An attempt is made to bring the producers of both countries within the same circle of protection, and to consider them, for this purpose, as members of one community. It

* "Is it wise for you to set up (?) this line of distinction between yourselves and your fellow-countrymen in Canada?" Lord Stanley, Speech on Canada Corn-law, 19th May, 1843, (69 *Hansard*, p. 598.)

is, to a certain extent, an endeavor to create a colonial Zollverein. If, however, anybody will consider the principles of the German Zollverein, and apply them consistently to our colonial empire, he will speedily discover the dissimilarity of the cases, and the impossibility of success; he will, we think, soon convince himself that it is necessary to regard the colonies as separate, though not independent communities, for custom-house purposes; and to abandon the idea of bringing them within a system of import duties common to themselves and the mother country. For fiscal purposes, the colonies ought to be as foreign countries, with which a perfectly free trade prevails. Each colony has its own tariff, and raises its own revenue of customs, which it applies to the exigencies of its own service. The mother country can watch over these various tariffs; it can prevent the exclusion of its own commodities by prohibitions and discriminating duties, and can secure an uninterrupted free-trade with its colonies. On the other hand, it ought to permit its colonies to trade freely with all the world, and to open its own ports at fair revenue duties to all colonial products; but without giving them an undue preference, detrimental to its own interests, by discriminating duties.

If the attempt to establish a colonial customs' union were made consistently, it would lead to far more extensive consequences than those which our present legislation has sanctioned; and would inflict upon the people of England far more serious privations and losses than the system of colonial protection has hitherto produced. The principle of colonial protection has been applied capriciously and irregularly. There are several important articles which we might obtain from our colonies, but which are not subject to discriminating duties. For example, there is a protection for colonial sugar and coffee, but not for colonial tobacco or cotton. There is, moreover, the utmost variety in the amount of protection afforded; the duties vary from an approach to equality up to ten or twelve times the amount. At times no object seems too small for the microscopic vision of the colonial protector. Thus, there is a protection of 2d. per lb. upon colonial anchovies. Upon oranges there is no discrimination; but colonial marmalade enjoys a protection of 5d. per lb. The importer of colonial tapioca and sago is left by our tariff to bear the full brunt of the foreign competition in these articles; but we have not been regardless of colonial interests in the item of arrow-root, which is protected by a discrimination of 4s. per lb. Our differential duties have in some cases been fixed with a minuteness of adaptation to circumstances, which would, no doubt, command our admiration, if we understood the grounds of the distinction; but which does not at once explain itself to the casual observer. For example, there is no protection for colonial dried apples; but colonial raw apples are favored by a discrimination of 4d. per bushel. The duty on colonial tin-ore is half the duty on foreign tin-ore; but for tin manufactures there is no discrimination. Cattle and meat are, under the tariff of this session, to be imported without duty; but colonial poultry, alive or dead, still retains over foreign poultry the advantage of a double differential duty. The same measure likewise extends this benefit to colonial "cucumbers preserved in salt." We regret, however, to be unable to discover that fresh cucumbers, or even melons, the produce of our colonies, have any preference in our

tariff; certainly "fruit, raw, and not otherwise enumerated," is subject to the same duty of five per cent. *ad valorem*, whether imported from a foreign country or a British possession.

Fortunately, it has never been attempted to apply the principle of colonial protection systematically to our tariff; or to confine the consumption of these islands to the produce of our colonies for all articles which can be grown in them. Almost all the discriminations have been established with a view to the interests of some particular colony. Even in last session, when Mr. Hutt moved in the house of commons a resolution for extending the Canadian scale of corn-duties to the Australian colonies, the motion was resisted by ministers, upon the ground that the concession had been made with reference to the special circumstances of Canada.* It may be added, too, that the rule of the customs' law with respect to manufactures, destroys to a great extent the principle of excluding foreign produce under a discriminating duty. Thus, American wheat imported into Canada cannot be imported into England as Canadian wheat. But American wheat imported into Canada, and there ground into flour, can be imported into England as Canadian flour, and thus obtain the advantage of the low duty. The truth is, that if the corn-law of 1842 had been maintained, a principle had already been introduced, which, if consistently pursued, ought to have permitted all the corn of Danzig and Odessa to have been ground into flour in Heligoland and Gibraltar, and imported into England at a nominal duty.

It is fortunate for this country that the system of colonial protection has not been driven to its utmost possible limits; and that the consumer in the mother country has not been consistently sacrificed to the colonial producer. But, although the principle has not been applied universally, it has been established in many extensive branches of import, and under the existing protection vested interests have been created which would suffer by a change of law. For example, the wine establishments of the Cape, and the sawmills of Canada, would, to a great extent, be abandoned if the inequality of duties on which their artificial life depends was removed. And however little advantage it may have been to Canada, for example, that its capital should be diverted from the cultivation and improvement of the soil, to cutting timber, and the lumber-trade; yet as the investment has been made, and the buildings and machinery erected, the owners of that property would undoubtedly now endure a loss, if the protection was suddenly withdrawn. Accordingly, the legislative assembly of Canada, in their recent address to the crown, speak of "the happiness and prosperity of the people of this colony, advancing in steady and successful progression under that moderate system of protection of her staple productions, grain and lumber, which her majesty and the imperial parliament have hitherto graciously secured them;" and they intimate a loyal fear, that "should the inhabitants of Canada, from the withdrawal of all protection to their staple products, find that they cannot successfully compete with their neighbors of the United States in the only market open to them, they will naturally and of necessity begin to doubt whether remaining

* On the inconsistency of not extending the same principle to other colonies, see Lord Howick's speech in the debate on Mr. Hutt's motion 8th May, 1845. — *Hansard* vol. 80, p. 333.

a portion of the British empire will be of that paramount advantage which they have hitherto found it to be."*

In cases where a purely artificial branch of production has been created by fiscal legislation, the cessation of which is demanded by the general welfare, it would be harsh and unjust to make a sudden change, without any regard for the interests which have been called into being by the act of the government. A striking instance of an artificial industry of this kind, created by protecting duties, (not indeed in favor of colonies, but against them,) is afforded by the beet-root sugar of France. After the existence of this manufacture for some years, under the shelter of protective duties, it was found that the loss to the revenue, and the high price to the public, were no longer tolerable, and it was decided to put an end to the system. It was first proposed to give a compensation of forty million francs to the growers of beet-root, and to prohibit the home manufacture; but it was ultimately thought preferable to adopt a gradual change, and to raise the duty on home-made sugar by annual increments, until it reaches the duty on colonial sugar. This transition began in August, 1844, and the change will be complete in August, 1848. A similar choice of means presents itself for the extinction of the more important of our colonial protections. We might either give compensation to the vested interests, (which, with respect to the Canada sawmills, and the Cape wine establishments, would undoubtedly be an advantageous bargain for the public;) or we might make the abolition gradual, and thus afford time for the withdrawal of capital invested in the protected industries, and for the adaptation of the colonial interests to the altered state of the law.

The following is, in a few words, a summary of the principles upon which the relation of England to her colonies—especially with reference to her colonial trade—ought, in our opinion, to be regulated. It should be constantly borne in mind, that each colony is a separate and distinct community, occupying a territory distant from England, though politically dependant upon the imperial government. Owing to this separateness and remoteness, its local and subordinate government ought to be conducted as much in accordance with the opinions and wishes of the inhabitants as is compatible with the condition of political dependence, and the maintenance of the supremacy of the British crown. For the expenses of its military and naval defence, England must not expect any direct compensation. Nor ought she to subject the trade of the colony to any restrictions for her own exclusive advantage.

* Address of 12th May, 1846. In his answer to this address, Mr. Gladstone says—"Her majesty's government conceive that the *protective principle* cannot with justice be described as the universal basis, either of the general connexion between the United Kingdom and its colonies, or even of their commercial connexion."—*Despatch to Lord Cathcart*, 3d June, 1846. (House of Lords, sessional paper, No. 169.) By the *protective principle*, is here meant the principle of protecting colonial industry at the expense of the mother country. Not only is Mr. Gladstone's proposition undeniably true; but (if he had been looking merely to historical truth) he might have added, that the generally received maxim with respect to colonial trade was formerly the *very reverse*—viz., that the industry of the mother country was to be protected at the expense of the colony.

She ought to assume no preference in the markets of the colony, and should rest contented with the establishment of a perfectly free trade on both sides. She ought to permit her colony to trade freely with all the world, and open her own ports to its products. But, on the other hand, she ought not to sacrifice her own interests, by levying at home discriminating duties for the supposed benefit of the colony;—a system of fiscal privilege which excludes cheaper and better foreign goods from her own markets, and gives just offence to foreign nations.

DISEASE OCCASIONED BY LUCIFERS.

DR. BALFOUR, in the Northern Journal of Medicine, describes the occurrence of necrosis in the jaw-bones, caused by continued exposure to the fumes of phosphorus, in persons employed in lucifer manufactories. The dipping the pieces of wood in the phosphoric mixture, and the drying the matches afterwards, it appears, are carried on in an ill-ventilated room, where the girls are who are employed in the factories, and who pass from twelve to thirteen hours daily in these rooms, exposed to excessive heat, and the fumes given off by the phosphorus which is used. In each manufactory from three to four pounds of phosphorus are daily employed in the production of from one to two millions of matches, the mere drying of which must give no inconsiderable quantity of phosphoric fumes, to which also must be added the quantity of metaphosphoric acid produced by the burning of sundry parcels, which, in spite of care, is no infrequent occurrence. It would seem that continued exposure to the phosphoric fumes for a length of years is requisite to produce the disease, as no cases were observed at Vienna until the manufactories had been at work upwards of eleven years. Scrofulous subjects suffer most, and in them the disease is most fatal. Almost all the girls employed have the gums more or less affected, and at their junction with the teeth, a red ulcerated line, like that produced by mercurial salivation, is apparent. When the individual is robust, and the necrosis confined to a small portion of the bone, exfoliation takes place, and a gradual cure follows; but where there exists any tendency to scrofula, phthisis becomes developed, and the patient sinks under the combination.

To counteract, as far as possible, this distressing malady, the Austrian government has, with praiseworthy alacrity, ordained the observance of the following precautions:—1st, That the matches must not be permitted to be dried in the workroom, and, if possible, this must take place in one situated above it; 2d, that every second hour the girls be obliged to wash their mouths well with acidulated water; and 3d, that they be sent out twice a-day to take their meals, and get some fresh air. These precautions are ordained on the recommendation of a medical commission; precautions which, with the addition of frequent washing, and exposure of the cloths to air and sunshine, might be beneficially adopted in many of our large factories, where metallic and other fumes are continually being less or more inhaled by the work-people.—*Chambers' Journal*.

From Chambers' Journal.

WHITE AND BROWN BREAD.—UNFERMENTED BREAD.

SEVERAL years ago, we threw out the surmise that the separation of the white from the brown parts of wheat grain was likely to be baneful to health. We proceeded upon theoretical grounds, believing that Providence must have contemplated our using the entire grain, and not a portion only, selected by means of a nicely-arranged machinery. It struck us forcibly, that to go on, for a long course of years, thus using a kind of food different from what nature designed, could not fail to be attended with bad consequences. We have since learned that our views have some recognized support in science. The following paragraph from a recent pamphlet* will at once serve to keep the subject alive in the minds of our readers, and explain the actual grounds on which the separation of flour is detrimental:—"The general belief," says the writer, "is, that bread made with the finest flour is the best, and that whiteness is the proof of its quality; but both these opinions are popular errors. The whiteness may be, and generally is, communicated by alum, to the injury of the consumer; and it is known by men of science that the bread of unrefined flour will sustain life, while that made with the refined will not. Keep a man on brown bread and water, and he will live and enjoy good health; give him white bread and water only, and he will gradually sicken and die. The meal of which the first is made contains all the ingredients necessary to the composition of nourishment of the various structure composing our bodies. Some of these ingredients are removed by the miller in his efforts to please the public; so that fine flour, instead of being better than the meal, is the least nourishing; and, to make the case worse, it is also the most difficult of digestion. The loss is, therefore, in all respects a waste; and it seems desirable that the admirers of white bread (but especially the poor) should be made acquainted with these truths, and brought to inquire whether they do not purchase at too dear a rate the privilege of indulging in the use of it. The unwise preference given so universally to white bread, led to the pernicious practice of mixing alum with the flour, and this again to all sorts of adulterations and impositions; for it enabled bakers, who were so disposed, by adding more and more alum, to make bread made from the flour of an inferior grain look like the best or most costly, or to dispose of it accordingly; at once defrauding the purchaser, and tampering with his health. Among the matters removed by the miller are the larger saline substances, which are indispensable to the growth of the bones and teeth, and are required, although in a less degree, for daily repair. Brown bread should, therefore, be given to nurses, and to the young or the growing, and should be preferred by all, of whatever age, whose bones show a tendency to bend, or who have weak teeth. It is believed that brown bread will generally be found the best by all persons having sluggish bowels, and stomachs equal to the digestion of the bran. But with some it will disagree; for it is too exciting to irritable bowels, and is dissolved with difficulty in some stomachs. When this happens, the bran should be removed, either wholly or in part; and by such means the bread may be

adapted, with the greatest ease, to all habits and all constitutions."

Mr. Smith, in his late remarkable work on Fruits and Farinacea as the food of man, gives some illustrations of this doctrine. "Bulk," he says, "is nearly as necessary to the articles of diet as the nutrient principle. They should be so managed that one will be in proportion to the other. Too highly nutritive diet is probably as fatal to the prolongation of life and health, as that which contains an insufficient quantity of nourishment. It is a matter of common remark among old whalemén, that, during their long voyages, the coarser their bread, the better their health. "I have followed the seas for thirty-five years," said an intelligent sea captain to Mr. Graham, "and have been in almost every part of the globe; and have always found that the coarsest pilot-bread, which contained a considerable portion of bran, is decidedly the healthiest for my men." "I am convinced from my own experience," says another captain, "that bread made of the unbolted wheat meal is far more wholesome than that made from the best superfine flour—the latter always tending to produce constipation." Captain Dexter of the ship *Isis*, belonging to Providence, arrived from China in December, 1804. He had been about 190 days on the passage. The sea-bread, which constituted the principal article of food for his men, was made of the best superfine flour. He had not been long at sea before his men began to complain of languor, loss of appetite, and debility. These difficulties continued to increase during the whole voyage; and several of the hands died on the passage of debility and inanition. The ship was obliged to come to an anchor about thirty miles below Providence; and such was the debility of the men on board, that they were not able to get the ship under weigh again, and the owners were under the necessity of sending men down from Providence to work her up. When she arrived, the owners asked Captain Dexter what was the cause of the sickness of his men. He replied, "The bread was too good."

The primary object of the pamphlet already quoted, is to explain a mode of making bread without the use of yeast, the raising process being accomplished by carbonate of soda and muriatic acid. The formula recommended for bread made of wheat meal (that is, the flour of entire grain) is—wheat meal 3 pounds avoirdupois, bicarbonate of soda, in powder, 4½ drachms troy, hydrochloric acid 5 fluid drachms and 25 minims or drops, water 30 fluid ounces, and salt ½ of an ounce troy. "Bread made in this manner," says the writer, "contains nothing but flour, common salt, and water. It has an agreeable natural taste, keeps much longer than common bread, is more digestible, and much less disposed to turn acid. Common bread, like everything that has been fermented, ferments easily again, to the great discomfort of many stomachs; and not only so, but as "a little leaven leavens the whole lump," it communicates a similar action to all the food in contact with it. Unfermented bread being free from this defect, is beneficial to those who suffer from headache, acidity, flatulence, eructations, a sense of sinking at the pit of the stomach, or pain after meals, and to all who are subject to gout or gravel. It is also useful in many affections of the skin. These remarks apply to both varieties of the bread, but especially to the brown, which is further invaluable to all who are liable to constipation from torpidity of the colon, or large

* Instructions for Making Unfermented Bread, by a Physician. London: Taylor and Walton. 1846.

intestines—the common infirmity of the sedentary, and of those who have been accustomed to oatmeal diet in their youth.”

Of unfermented bread we know nothing besides what is stated in its favor in this pamphlet, excepting that an intelligent friend assures us of his having experienced much benefit to his health from the use of it for the last twelvemonth. It is certainly, however, very desirable, for another reason, that unfermented should be, as far as possible, substituted for fermented bread. At present, owing to the process of fermenting this aliment, the life of the operative baker is one of the most slavish known in our country. It is distressing to think of the misery and hardship incurred by a portion of our fellow-creatures in producing the bread laid upon our tables every day. We used to associate sugar with the blood and tears of the negroes: we might, with equal justice, connect hot rolls and snowy loaves with the sleepless, harassed lives of a portion of our own population. Could we agree to use unfermented bread, the slavish life of the baker would be at an end, for bread could then be made in two hours, where eight are now necessary.

It is hardly necessary to point out that unfermented bread, being produced at less expense of labor, would in that measure be cheaper to the public. A reduction of price would arise from another cause. By the use of the chemicals, there would be a saving of ten per cent. in the flour. “In the common process,” says the pamphlet, “much of the saccharine part of the flour is lost by being converted into carbonic acid and spirit; and this waste is incurred solely for the purpose of getting carbonic acid to raise the dough. By the new method, the waste is avoided, and the gas obtained in a manner equally beautiful and efficacious—another striking instance of the successful application of chemical philosophy to the arts of life.”

From Chambers' Journal.

SPECTRE WITNESSES.

MUCH as the disembodied spirits of the dead have associated themselves with men's actions, it is a rarity to find the intercourse between the world of life and that of spirits forming an item in official and practical business, and holding a place in the record of its transactions. The conflict of intellects in the practical business of life is a great exorciser of evil spirits; and while the strong-minded, the educated, and the learned, in the solitude of cloisters, in old graveyards, in caverns, or on “blasted heaths,” have every now and then professed to be visited by apparitions, twelve of the most superstitious men in the world, empanelled as a jury, would hardly be found to attest a ghost story by a verdict returned in open court. Defoe, it is true, presents to us the history of a murderer who, in giving false evidence against an innocent man, is confronted by the ghost of the victim, with which he carries on a dialogue in open court, ultimately fatal to his conspiracy. But the ingenious writer leaves it undetermined whether the spectre was supposed to be present, or the diseased imagination of the perjured murderer, working upon his organs of sight, had called up the impression, and made the suggestions of his evil conscience, like those of Macbeth, appear to be embodied before his eyes. And here, by the way, let us just note how preposterously the stage, in representing this awful instance of the force of conscience, outwits itself in

the belief that it is gratifying the taste of the multitude. The true impressiveness of the guilty man's terror consists in his seeing what the on-lookers see not. “The table is full,” but to him only—not to the wondering guests, or to his own iron-nerved wife. Yet at this moment, in the usual performance of the piece, some big stout man, dressed in tartans, with his throat painted to represent its being cut, stalks in and seats himself right in front of the audience, who should see the ghost of Banquo only reflected in the horror that distorts the countenance of Macbeth.

To return to our immediate subject. Sir Walter Scott having discovered, in the criminal records of Scotland, a trial for murder, in which some information received from the ghost of the murdered man was a part of the evidence, thought the record of sufficient interest to be printed for the Bannatyne Club, with the title, “Trial of Duncan Terig alias Clerk, and Alexander Bayne Macdonald, for the murder of Arthur Davies, Sergeant in General Guise's regiment of foot, June, 1754.” The sergeant was commander of a small party, employed in the obnoxious duty of enforcing the act against the Highlanders carrying arms and wearing their native costume. He was stationed at Braemar, where the quantity of game on the surrounding hills tempted him to make solitary sporting excursions. The spot where he met his death was on the hill of Christie, one of the range of mountains which extend from the Dee in Aberdeenshire towards the Spital of Glenshee, in the Braes of Angus. It is at this day a savage and solitary district, where human habitations or cultivated lands are hardly to be met with, and a body might lie in the deep heather till the flesh fell from the bones ere the usual course of chance might bring a visitor to the spot. We may have some idea of the sergeant's character from the testimony of his widow. He seems to have been a fearless, frank, good-natured man, fond of field-sports, and well to do in the world. The wealth he carried about his person would not now be often found with one of his standing; but from Fielding's novels, and other sources, it is pretty clear that a sergeant in the army occupied a much higher social position in that age than in the present.

The most important portion of the widow's testimony was thus given:—“Her husband was a keen sportsman, and used to go out a shooting or fishing generally every day. When he went along with the party on patrol, he sent the men home, and followed his sport. On other occasions, he went out a shooting by himself alone. He was a sober man, a good manager, and had saved money to the value of about fifteen guineas and a half, which he had in gold, and kept in a green silk purse, which he enclosed within a leathern purse, along with any silver he had. Besides this gold, he generally wore a silver watch in his pocket, and two gold rings upon one of his fingers, one of which was of pale yellow gold, and had a little lump of gold raised upon it, in the form of a seal. The other was a plain gold ring, which the deponent had got from David Holland, her first husband, with the letter D. H. on the inside, and had this posy on it—“When this you see, remember me.” Sergeant Davies commonly wore a pair of large silver buckles in his shoes, marked also with the letters D. H. in the inside, which likewise had belonged to her said former husband; as also he wore silver knee-buckles, and had two dozen silver buttons upon a double-breasted vest, made of striped

lute string. He frequently had about him a folding penknife, that had a brown tortoise shell handle, and a plate upon the end of it, on which was cut a naked boy, or some such device, with which he often sealed his letters. One day, when he was dressing some hooks, while the deponent was by, she observed he was cutting his hat with his penknife, and she went towards him and asked what he meant by cutting his hat? To which he answered that he was cutting his name upon it. To which the deponent replied, she could not see what he could mean by putting his name upon a thing of no value, and pulled it out of his hand in a jocular way; but he followed her, and took the hat from her, and she observed that the A. was then cut out in the hat; and after he got it, she saw him cut out the letter D., which he did in a hurry, and which the deponent believed was occasioned by the toying that was between them concerning this matter; for when she observed it, she said to him, you have made a pretty sort of work of it by having misplaced the letters. To which he answered that it was her fault, having caused him to do it in a hurry. The hat now upon the table, and which is lying in the clerk's hands, and referred to in the indictment, to the best of her judgment and belief is the hat above-mentioned. She never has seen neither the said sergeant, the green silk purse or leathern purse before-mentioned, nor the buckles for his shoes or knees, watch, or penknife, since he marched from his quarters with the party at the time at which he is supposed to have been murdered. On Thursday, being the day immediately preceding Michaelmas, being the 28th of September, 1749, her husband went out very early in the morning from Dubrach, and four men of the party under his command soon after followed him, in order to meet the patrol from Glenshee; and in the afternoon, before four o'clock, the four men returned to Dubrach, and acquainted the deponent that they had seen and heard him fire a shot, as they believed, at Tarmatans, but that he did not join company with them. At the place appointed they met with a corporal and a party from Glenshee, and then retired home. Her husband never returned. She has never met with anybody who saw him after the party returned from the foresaid place, excepting the corporal who that day commanded the party from Glenshee, who told her that, after the forementioned party from Dubrach had gone away from the foresaid appointed place, Sergeant Davies came up to him all alone, upon which the corporal told him he thought it was very unreasonable in him to venture upon the hill by himself, as for his part he was not without fear, even when he had his party of four men along with him; to which Sergeant Davies answered, that when he had his arms and ammunition about him, he did not fear anybody he could meet. Her husband made no secret of his having the gold before-mentioned; and upon the many different occasions he had to pay and receive money, he used to take out his purse and show the gold; and even when he was playing with children, he would frequently take out his purse and rattle it for their diversion, from which it was generally known in the neighborhood that the sergeant was worth money, and carried it about him. From the second day after the sergeant and party went from Dubrach as aforesaid, when the deponent found he did not return, she did believe, and does believe at this day, that he was murdered; for that he and

she had lived together in as great amity and love as any couple could do that ever were married, and he never was in use to stay away a night from her; and it was not possible he could be under any temptation to desert, as he was much esteemed and beloved by all his officers, and had good reason to believe he would have been promoted to the rank of sergeant-major upon the first vacancy." The body had lain for nearly a year before it was discovered. Of the state in which it was found, and the alleged appearance of the sergeant's ghost to the witness, Alexander Macpherson *alias* Macgillias, the following is an account in that person's own words, as his evidence was taken down in court:—

"In the summer of 1750, he found, lying in a moss-bank in the hill of Christie, a human body; at least the bones of a human body, of which the flesh was mostly consumed, and he believed it to be the body of Sergeant Davies, because it was reported in the country that he had been murdered in that hill the year before. When he first found this body there was a bit of blue cloth upon it, pretty entire, which he took to be what is called English cloth; he also found the hair of the deceased, which was of a dark mouse color, and tied about with a black ribbon; he also observed some pieces of a striped stuff; and found also lying there a pair of brogues, which had been made with latches for buckles, which had been cut away by a knife. By the help of his staff, he brought out the body, and laid it upon plain ground; in doing whereof, some of the bones were separated one from another. For some days he was in a doubt what to do; but meeting with John Growar in the moss, he told John what he had found, and John bade him tell nothing of it, otherwise he would complain of the deponent to John Shaw of Daldownie; upon which the deponent resolved to prevent Growar's complaint, and go and tell Daldownie of it himself; and which having accordingly done, Daldownie desired him to conceal the matter, and go and bury the body privately, as it would not be carried to a kirk unkennt, and that the same might hurt the country, being under suspicion of being a rebel country. Some few days thereafter he acquainted Donald Farquharson of his having seen the body of a dead man in the hill, which he took to be the body of Sergeant Davies. Farquharson at first doubted the truth of his information, till the deponent told him that, a few nights before, when he was in bed, a vision appeared to him as of a man clad in blue, who told the deponent, 'I am Sergeant Davies;' but before he told him so, the deponent had taken the said vision, at first appearance, to be a real living man, a brother of Donald Farquharson's. The deponent rose from his bed, and followed him to the door, and then it was, as has been told, that he said he was Sergeant Davies, who had been murdered in the hill of Christie near a year before, and desired the deponent to go to the place he had pointed at, where he would find his bones, and that he might go to Donald Farquharson and take his assistance to the burying of him. Upon giving Donald Farquharson this information, Donald went along with him, and found the bones as he had informed Donald, and then buried them with the help of a spade, which he (the deponent) had alongst with him: and for putting what is above deponed on out of doubt, depones that the above vision was the occasion of his going by himself to see the dead body, and which he did before

he either spoke to John Dowar, Laldownie, or any other body. While he was in bed another night, after he had first seen the body by himself, but had not buried it, the vision again appeared, naked, and minded him to bury the body; and after that he spoke to the other folks above-mentioned, and at last complied, and buried the bones above-mentioned. Upon the vision's first appearance to the deponent in his bed, and after going out of the door, and being told by it he was Sergeant Davies, the deponent asked him who it was that had murdered him, to which it made this answer, that if the deponent had not asked, he might have told him, but as he had asked him, he said he either could not, or would not; but which of the two expressions the deponent cannot say. But at the second time the vision made its appearance to him, the deponent renewed the same question; and then the vision answered that it was the two men now in the panel [at the bar] that had murdered him. And being further interrogated in what manner the vision disappeared from him first and last, depones that, after the short interviews above-mentioned, the vision at both times disappeared and vanished out of his sight in the twinkling of an eye; and that, in describing the panels by the vision before-mentioned as his murderers, his words were, 'Duncan Clerk and Alexander Macdonald:' depones that the conversation betwixt the deponent and the vision was in the Irish language."

The idea of an English sergeant, even in the exalted form of a spirit, being able to speak Gaelic, startled the judge and jury, although, as Sir Walter Scott remarks, there is no greater stretch of imagination in supposing a ghost to speak a language which the living person did not understand, than in supposing it to speak at all. The other evidence against the prisoners was very strong; but this consideration as to Macpherson's deposition seems to have thrown a discredit over the whole case, and a verdict of acquittal was the consequence. A German would now suggest that phenomena of this kind are not wholly objective or external to the beholder, but partly subjective, and taking a character from himself, so that the English sergeant might really appear to the seer to speak "as good Gaelic as ever was heard in Lochaber." But such considerations were not likely to occur to a Scotch criminal court in the middle of the eighteenth century.

A book, privately printed under the title of "Notices relative to the Bannatyne Club," as appropriate to Sir Walter Scott's volume, gives an account of a case in Queen Anne's county, Maryland, where the appearance of a spectre was attested in an action as to a will.

"William Briggs said that Thomas Harris died in September, 1790. In the March following he was riding near the place where Thomas Harris was buried, on a horse formerly belonging to Thomas Harris. After crossing a small brook, his horse began to walk on very fast; it was between the hours of eight and nine o'clock in the morning; he was alone; it was a clear day; he entered a lane adjoining to the field where Thomas Harris was buried; his horse suddenly wheeled in a panel

of the fence, looked over the fence into the field where Thomas Harris was buried, towards the graveyard, and neighed very loud. Witness then saw Thomas Harris coming towards him in the same apparel as he had last seen him in his lifetime; he had on a sky-blue coat. Just before he came to the fence, he varied to the right, and vanished. His horse took the road."

We give some other instances of delusions or impostures having some resemblance to our Highland ghost story, in Sir Walter Scott's words:—

"In the French *Causés Célèbres et Intéressantes*, is one in which a countryman prosecutes a tradesman, named Anguier, for about twenty thousand francs, said to have been lent to the tradesman. It was pretended that the loan was to account of the proceeds of a treasure which Mirabel the peasant had discovered by means of a ghost or spirit, and had transferred to the said Anguier, that he might convert it into cash for him. The defendant urged the impossibility of the original discovery of the treasure by the spirit to the prosecutor; but the defence was repelled by the influence of the principal judge; and on a charge so ridiculous, Anguier narrowly escaped the torture. At length, though with hesitation, the prosecutor was nonsuited, upon the ground that if his own story was true, the treasure, by the ancient laws of France, belonged to the crown. So that the ghost-seer, though he had nearly occasioned the defendant to be put to the torture, profited in the end nothing by his motion.

"This is something like a decision of the great Frederick of Prussia. One of his soldiers, a Catholic, pretended peculiar sanctity, and an especial devotion to a particular image of the Virgin Mary, which, richly decorated with ornaments by the zeal of her worshippers, was placed in a chapel in one of the churches of the city where her votary was quartered. The soldier acquired such familiarity with the object of his devotion, and was so much confided in by the priests, that he watched for, and found, an opportunity of possessing himself of a valuable diamond necklace belonging to the Madonna. Although the defendant was taken in the manner, he had the impudence, knowing the case was to be heard by the king, to say that the Madonna herself had voluntarily presented him with her necklace, observing that, as her good and faithful votary, he had better apply it to his necessities than that it should remain useless in her custody.

"The king, happy of the opportunity of tormenting the priests, demanded of them whether there was a possibility that the soldier's defence might be true. Their faith obliged them to grant that the story was possible, while they exhausted themselves on the improbabilities that attended it. 'Nevertheless,' said the king, 'since it is possible, we must, in absence of proof, receive it as true in the first instance. All I can do to check an imprudent generosity of the saints in future, is to publish an edict, or public order, that all soldiers in my service who shall accept any gift from the Virgin, or any saint whatever, shall, *eo ipso*, incur the penalty of death.'"

From Punch.

THE LIFE AND ADVENTURES OF MISS ROBINSON CRUSOE.

CHAPTER VI.

SINCE that beautiful looking-glass was gone forever—for never having learned to dive, it was impossible that I could hope to recover it—I still had hope. I remembered the number of lady passengers we had brought out, and felt comforted. There must be, I thought, twenty more looking-glasses in the wreck; though not such a love as the mirror I had lost.

Having pushed my raft as far near the land as possible, I fastened it with a string to a large stone, believing that, as the tide went down, the raft would be left upon the shore. I had not calculated falsely. So it happened. My next work, however, was to look about me. Where was I? In what corner of the earth? It could not be Peru, for I saw not a morsel of gold upon the beach; it was not one of the Spice Islands, for not a single nutmeg was to be seen upon any of the trees. Was it the Canaries!—flights of birds flew past me; but they flew so high, it was impossible for me to discern if there were any canaries among them. And here—I must confess it—I felt some anger towards the respected principals of my Blackheath boarding-school. I have said that I was nominally taught the use of the globes; my learning was down in the bill, and paid for every quarter. I had been taught to talk about California and Behring's Straits, and the Euxine, and Patagonia, as if they were all so many old acquaintance; and yet I knew not if at that moment I might not be upon some of them. And then I sighed, and felt that it isn't for a young lady to know anything of the world, because she sits with the globe in her hand two hours a day. And I felt too that if I ever should have a daughter—and how my eyes did sadly wander about that uninhabited tract—I should not conclude that she knew anything of geography, because I had paid for it.

However, I was resolved to look about me, and explore the country. Whereupon, I waded into the water, and removed one of the light trunks, and one of the bonnet-boxes. Of course, I could not go out without first dressing myself. My mortification was very great, though very foolish—for what could I have expected?—to find the box locked. Fortunately, it was a hasp lock; I therefore sat down upon the beach, and with a large stone hammered away until I had broken it. With some natural anxiety, I lifted the lid. The first thing that burst upon my view was a very pretty muslin—worked with a green sprig—a nice morning thing. I remembered the lady to whom the box belonged, and felt that the gown could not fit me—it must be at least half-a-quarter too wide in the waist. But I felt half-comforted, and much distressed with the thought that nobody would see me. I therefore began my toilette; and, considering my many difficulties, felt—for though I had no glass, we feel when we look well—I felt myself interesting. I contrived to pin in the gown, hiding it where most wanted with a primrose-colored China crape shawl. Dressing my hair in bands—for, though from childhood it always curled naturally, it could not be expected to curl so soon after so much salt water—I put on a beautiful chip bonnet, (I am certain the unfortunate soul had brought it out with her ready trimmed for a hasty

marriage.) I was not troubled with the shoes; for, by some strange fatality, even in England I never could get a shoe small enough for me; and the lady whose shoes I was doomed to wear had a foot like—but no; never while I live will I speak ill of the dead. I said my hair would not curl. Let me correct myself. One lock always could, particularly well. And this lock—do what I might—always would show itself just under my bonnet. And so it happened now.

Among the many little elegances—which I will not stop to name, for they will find names in the bosom of every lady—discovered in the box, I found some court plaister. This was a blessing. I felt that even among tigers—if there were tigers—I should not be deprived of my daily beauty-spot. I also found a very handsome shot-silk parasol, fresh from the shop, wrapt in its virgin paper. Now, I never thought too much of my beauty—no woman can. But, from the loveliness of my complexion, people had called me, from a child, Little Dresden China. Therefore, my emotions on discovering the parasol, the sun being at the time—perhaps two hundred in the shade, may, in the words of a great public writer, “be more easily conceived than described.”

Being as well dressed as my dreadful circumstances would permit, I felt that I might venture out. As, however, the country might be inhabited—(my heart beat thicker at the thought)—I felt it necessary to be prepared for the worst. For what I knew, it might be an island not far from Constantinople, and—the pure blood of a free-born English maiden burned in my veins—I would prefer death to the captivity of the Harem, or (according to the last editions) Hareem. At the thought, I remembered that I had been suckled at the same breast with the British lion, and knew the proper moment when—to die!

My sister readers—and these pages are written for them alone—cannot therefore but applaud my resolution when I inform them that I took with me (placing them like sleeping vipers in my bosom) my pair of scissors, and in my right hand (my left carried my parasol) one of the captain's pistols. If the country was not inhabited by Hottentots or Hindoos—I always had a horror of a black skin, whereas there is something romantic in the true olive—there might be lions and tigers, leopards and crocodiles.

I therefore began my morning walk, never once turning round, though now and then—how deceitful is fancy!—I thought I heard footsteps following me. They might be men: but even then the lessons of my dear mother were not forgotten—I never looked behind me: I tripped a little quicker, unconsciously lowering my parasol. I began to ascend a hill, I should say quite as high as Highgate. Arrived at the top, I turned round and round, and wherever I turned saw nothing but the sea heaving about me. Then I felt that I had, after all, learned something of geography. I knew I was upon an island.

Was it inhabited? There was a beautiful double opera-glass in the box I had opened. Why had I not brought it with me? If inhabited, I might have beheld the smoke of chimneys; the dancing, perhaps—what indecorous, what different dancing to the aerial movements of her majesty's theatre—of the benighted savages. No: it was plain I was alone. Alone! My eye rested upon my sprigged muslin—my feelings flew back to my white chip—and I wept.

I descended the hill; and at the bottom, that was skirted with some thick bushes, I heard a noise. In a moment, and with a courage that at any other time I should have thought it impossible for me to possess, I turned my head aside, and presenting my pistol, fired. Something, with a heavy bump, fell a few yards from me. Before I ventured to look, I asked myself—"Is it a tiger?—is it an eagle?" I turned round, and saw it was neither one nor the other. It was a bird of an enormous size, with large fleshy knobs about his head and neck. Had I seen such a bird before? I had been to Mr. Wombwell's; he had nothing like it. And then I recollected that I had seen something like the bird in London, at Christmas. In a word, after much deep thought and patient examination, I discovered the bird to be a turkey—a wild turkey. At least, I thought, here is a dinner. But how to get it home! "Home!" so sweet is the word, it follows us everywhere. My "home" was where my boxes were. "How to get it home!"

"If anybody," I thought, forgetting my desolation, "was to see me carrying a turkey, could I ever look the world in the face again?" Instinctively I looked round and round that nobody might behold me, and at length lifted up the turkey by the neck. I do not profess to be a correct judge of weights and measures—I never could learn 'em at school, but I am very much mistaken if the turkey did not weigh at least seventy pounds. It was most oppressive to carry; but I thought how nice it would be when cooked.

Cooked! Who was to cook it? I, who never even made a custard—because I thought it low—how was I to cook such a tremendous animal as a turkey! However, I walked on—wearily enough—until I came back to my boxes. The tide had left my raft upon dry land; I would therefore, I thought, prepare my dinner. I knew that the turkey must be picked. But how! There was a dressing-case in one of the boxes. I had secured that. I therefore searched for it; and taking from it a pair of tweezers, sat me down upon the beach, and began to pick my turkey.

CHAPTER VII.

WHILST picking the turkey—which, in my heart, I wished a golden pheasant, not so much for its flesh as for its feathers for a tippet—my thoughts continued fixed upon my home. I then felt the bitter fruits of my obstinacy. I had neglected all the truly useful arts of life for its vain accomplishments. I could work a peacock in worsted; but, I felt it, I could not draw a turkey. Again and again had my dear mother tried to impress upon my giddy brain Mrs. Glasse's golden rules "to choose poultry, game, &c.;" and as often I had turned a careless ear from the dear soul, saying, that all such learning would, of course, be known to my housekeeper; that I would never marry a man who would expect me to know the age of poultry; and other impertinence of the like kind. I ought to have known that "a turkeycock, if young, has a smooth black leg, with a short spur." But when I should have laid this wisdom to my heart, it was beating for spurs not to be found upon turkeys. Then for telling the age of geese—I despised such homely knowledge. Enough for me, if I could tell the age of certain beautiful officers, with white feathers not to be thought of with poultry. How I bewailed the time I had given to the parks, bestowing no thought upon the kitchen!

Having, with the aid of my tweezers, picked my turkey, I had a confused suspicion that the bird should be drawn, and stuffed, and served with gravy. I turned it over and over, looked at it again and again; and felt humbled by my ignorance. Then I thought of cooking it as it was, just helping myself to little bits of the breast. Again I thought, fortune will not send a turkey every day; therefore no part of it should be wasted. In my perplexity, I at length resolved to hang it to a tree until the next day, that I might reconsider the difficulty. I did so; but I could not silence the self-reproach that said: "Here you are, Miss Robinson, a finished young lady. You can play the Battle of Prague—can read very easy French—can work chain-stitch—can paint tulips on velvet—can dance any country-dance as though you came into the world with the figure in your head: but you cannot cook a turkey." Oh, my dear sisters, may you never feel the pang of that reproach!

Assuaging my hunger with some biscuit and the captain's potted anchovies, I set to work to barricade myself against savages or wild beasts. With infinite labor I piled trunk upon trunk and bandbox upon bandbox in a complete circle. Never being accustomed to sleep in the dark, you may imagine how I missed my rushlight. A woman always feels protection in a candle; and the lion itself, as I had heard, was to be awed by a lighted long-six. However, worn out by fatigue, I soon sank to sleep; and awoke about the time—so far as I could judge from the sun—that hot rolls are served in the morning. I made a hearty breakfast of shell-fish and biscuit—but somehow, I felt a strange vacuity, an "aching void," as Doctor Dodd somewhere says, that I could not account for. I wanted something; an essential something. It was the *Morning Post*. It was always such blessed food—such support and gladness for the day—to read the "Court Circular;" to be sustained by a knowledge of the royal ridings and walkings; and though I knew I should never be invited to such junketings, still it imparted a mysterious pleasure to know that "The Marchioness of Mayfair had a party, at which all the *élite*," &c. It was, somehow to see the jewels reflected in the type—somehow to catch the odor of high society even from the printers' ink. And this, the balm of life, was denied me. I was so haunted by the thought that, with playful bitterness, I sometimes wrote with a stick "*Morning Post*" upon the sand; and then wanly smiled and moralized, as the rising tide would wash that morning print away! After a season I devoted the time formerly given to the *Post* to my parrot; and found in the eloquent intelligence of the bird much more than a recompense for my loss. But let me not anticipate.

I made continual trips to the wreck, and every time returned with new treasures of food and goods and raiment. What a wardrobe I had—if anybody could but have seen it! Sometimes, when aboard the ship, I felt a concern for my stores on land, lest they should be ravaged by men or beasts. But on my return from the ship I found all as I had left it. Once only I saw two little creatures run from among the boxes. They were, I thought, either ermine or rabbits. If real ermine—the notion *would* rise—what a muff and tippet I might promise myself!

Whilst loading my raft, an accident occurred that mightily discomposed me. The wedding-

ring that, for safety, I continued to wear, became severed in the middle. It was plain there was a flaw in the virgin gold. Solitude had made me superstitious; and I looked upon the broken circle as an omen that I was doomed to perpetual celibacy. The thought of never-ending singleness fell upon my heart with a crushing weight. And, to make my misery perfect, the cat that I have spoken of in a former chapter, again came rubbing herself against me, looking upwards with horribly speaking eyes, as though confirming my fear of destitution.

I took the fractured ring from my finger. Hope whispered—"Take heart, Miss Robinson; like a first love broken, it may be soldered." With this, I secured the precious bit of domestic metal, and renewed my work, a little comforted.

Like a bee gathering sweets, I went from cabin to cabin. Rummaging a locker I found three razors; I was about to leave them, when my previous train of thought recurred. "The fate that requires a wedding-ring," said the thought, "also gives a value to razors." I therefore resolved to take the instruments: and the same resolution induced me to bring away a prodigious stock of tobacco. "I shall never smoke myself," I seemed to remark; "but he may."

In another locker I found some knives and—I could have wept with gratitude—some silver forks. It having been made one of the first principles of my education to consider a silver fork essential to any assertion soever of human dignity, I felt myself lifted by the discovery. I had learned that what was known as the Iron Age, was no other than the time of Iron Forks: or why did I take real silver to Blackheath with me! The age of iron was the age of vulgar toil, when everybody labored: now the first-known silver spoon—as I was instructed by the Misses Whalebones—came into the world in the mouth of the first gentleman.

In another locker I found a bag of sovereigns. They made me sigh. "Of what use, O sovereigns!" I said, "are you to me? You cannot buy me a seat at the opera. You cannot take me to Brighton. You cannot waft me to Rundell and Bridge's, to make choice there." Flinging down the gold, I said, "O drug, stay there, and"—and then the thought of the shops in Bond street, and with the thought the stock of the four seasons rose in my mind, and I moralized no more, but took the bag. As I did this, the sky became overcast, and I found that if I would secure my goods I must shorten my stay. I ran into a cabin which I recollected had been occupied by a very nice old gentleman, a clergyman, going out to join his regiment, then fighting very hard indeed, in India. But, like a dove, he was going out with the olive in his mouth, to comfort the wounded and preach patience to the flogged. Taking a hasty glance, I saw nothing but a book upon the bed-clothes of his cot—the book he had doubtless been reading when the ship struck; without opening it, I secured my prize, and ran upon deck. The sky was getting blacker and blacker, and I resolved to swim for it. The weight of the gold was a little embarrassing, but, for the first time, I found that almost any amount of gold might be borne in difficulties. After a time I seemed to swim the lighter for it.

The wind continued to rise, but at length I got ashore, and making a hasty supper of biscuit and salt-beef with the smallest imaginable drop of *caudé-cologne* on a lump of sugar, I went comfortably

to bed; for I had in the course of my trips secured a hammock, which I suspended right across my barricade, by tying each end of it to the handles of opposite trunks. I must confess that for a long time it was very difficult for me to get into the hammock, as I no sooner got in on one side than I fell out from the other. However, as I knew there could be no witness of my awkwardness, I persevered, and in a few nights not a midshipman in the whole of the royal navy could jump more adroitly into his sleeping-birth than I did.

CHAPTER VIII.

WHILST making my breakfast, I began to think—it was the constant custom of my dear father—of my dinner. My thoughts immediately flew to the turkey; and again I felt confounded by my ignorance. How was I to dress it? Whilst in this state of perturbation, and inwardly reproaching myself for the time I had lost at tambour-work that might have been so usefully, so nobly employed in at least the theory of the kitchen, my eye fell upon the book I had brought from the wreck; the book lying in the cot of the regimental chaplain going out to India. Listlessly enough, I took the volume in my hand—opened it, and, equally to my astonishment and joy, read upon the title-page—*The Complete Art of Cookery!* My gratitude was unbounded, and I blessed the good man whose midnight studies had indirectly proved of such advantage to me.

With beating heart, I turned over the pages, until I came to "Turkey." Again and again I read the directions; but though they were written with all the clearness of a novel, they only gave me, what I once heard called, a magnificent theory. I felt that drawing required a practical hand; for how was I to know gall from liver? "A stuffing of sausage-meat" sounded very well—but how to make it! And then—though, possibly, the plant might grow in the island—where to get a shred shallot? The excellent chaplain's book, instead of instructing and comforting me, plunged me in the profoundest melancholy. As I turned over the pages—I, a desolate spinster on a desolate island—I seemed scoffed and mocked at by the dishes that I read of—dishes, all of them associated with the very best society, and many of them awakened thoughts of Michaelmas goose, of Christmas beef, of spring lamb, and all the many amenities that impart the sweetest charm to civilized existence. With a strong effort of will, I laid down the book: I would keep it, I thought, for calmer hours. When more accustomed to my hideous solitude, it might soothe and support me, throwing the fascinations of romance about a cold and hungry reality.

Walking upon the beach, I looked, as usual, in the direction of the wreck, and found it—gone. The gale of the night had doubtless been very violent—though I slept too soundly to hear it—and the remains of the miserable vessel had sunk forever in the deep. I was, at first, very much affected; but when I remembered that with the exception of one box, containing a bonnet of the most odious color for my complexion, I had brought all my dear sister-passengers' trunks and boxes safe ashore, I felt soothed with the consciousness that, at least I had done my duty.

And I was upon an island—alone; with neither man, nor—excepting the aforesaid rabbits (or er mine)—beast. After a flood of tears, I resolved like a true woman, to make the best of my misery. I walked further into the island, and discovered

beautiful bit of grass-plot, backed by a high rock. To this place, with a strength and patience I am almost ashamed to confess, I removed every trunk and every box, placing them in a semicircle, with the rock as—I believe it's called—the gable end. When this was done, I cut down innumerable stakes of willow: this I was enabled to do with the surgeon's saw, a remarkably neat and elegant little instrument. The stakes I drove into the earth, within about six inches round the trunks, by means of a cannon ball—providentially, as it afterwards turned out, brought from the wreck. This being done—and it cost me incredible labor to accomplish it—I dug up hundreds of creepers, and parasitical plants, and cactuses, that I found in different parts of the island, and replanted them near the willow stakes. Vegetation was very rapid indeed, in that island. In less than a week the plants and willows began to shoot, and—to anticipate my story a little—in two months every trunk and every box was hidden by a green and flowering wall. The cactuses took very kindly, and formed a hedge, strong enough, I verily believe, to repel a wild beast or a wild Indian. I ought to have said that I had taken the precaution to roof my bower, as I called it, with some tarpaulin, that stained and made my hands smell horribly. However, I had no remedy.

Whilst I worked at my bower, I lived upon the biscuit and potted meats and preserves found in the steward's cabin. In time, however, I began to grow tired of these, and longed for something fresh. As for the turkey, I had left that hanging to the tree, being incapable of drawing and dressing it. Many wild-fowl flew about me, but, disheartened by the turkey, I took no heed of them. At length it struck me that though not much of a cook I might be able to boil some shrimps. The first difficulty, however, was to catch them. During my visits to English watering-places I had observed females of the lower orders, with hand-nets I think they call them, fishing for shrimps. I therefore resolved to make a net. Here, at least, some part of the education acquired at the Misses Whalebone's was of service to me, for I knew how to knit. Amongst the stores I had brought from my ship, were several balls of twine. Chopping and chiselling a needle, I set to work, and in less than three days produced an excellent net. This I stretched on a stout elastic frame of wood, and the tide serving, walked—just like one of the vulgar women I had seen at Brighton and Margate—bare-legged, into the sea. The shrimps came in little shoals, and in less than a couple of hours I am sure, I returned to the shore with not less than three quarts of the best brown shrimps, Gravesend measure. These I boiled; obtaining a light after this fashion:

When a very little girl, I had always assisted my brother when making fireworks for Guy Fawkes. It was he who taught me how to make—I think they are called, little devils. A pinch or two of gunpowder is taken in the palm of the hand, and wetted: it is then kneaded into the form of a little cone; a few grains of dry powder are laid upon the top, when fire is applied to it, and the whole thing goes off in a red eruption, like a toy Vesuvius. Having prepared the powder, I struck sparks upon it; using my steel busk (how the sparks did fly about it, to be sure!) and a flint. By these means I burnt a piece of linen—a beautiful bit of new Irish, and so got my original stock of tinder. After this, I had only to use my busk and the flint to obtain a light—for I found a heap

of matches in the purser's locker—when I wanted it. Gathering dry sticks and leaves into a heap, I made a rousing fire. I had brought away the ship's compass; and so used the metal basin that contained it as a saucepan. In this I boiled my first shrimps. I had no salt, which was a great privation. Necessity, however, the mother of invention—and, certainly, for a little outcast, he has proved a very fine child in the world; though when prosperous, I'm afraid he very seldom thinks of his mamma)—necessity suggested to me, that if I would pound the gunpowder very fine, it might at a pinch serve for salt. I tried the experiment; and though I must allow that salt is better without charcoal, nevertheless, salt with charcoal is infinitely better than no salt at all.

For some time I took very much to shrimps; but the human mind is given to variety—a fact that in my solitude I have frequently pondered on—and I began to long for some other kind of food: in fact, for some fresh fish. In my wanderings about the island, I had discovered a beautiful piece of water—clear as crystal, and sweet as milk—in which were multitudes of the most beautiful roach, and gudgeon, and pike, and I know not what. I felt very much disposed to obtain some; but my wishes met with a check from these thoughts. "In the first place," I said, "I have no tackle; in the next, I am no fisherwoman." Now to have made my argument complete against angling, there should have been no fish. But it was not so. I therefore determined to invent me some tackle.

My petticoat—my *crinoline*—I had no doubt there were fifty others in the boxes—flashed upon me. It was a little worn, and the others were, no doubt, new; besides, I had more than one of my own stock. Knowing that fishing-lines were made of hair, I immediately began to draw my *crinoline*. As I drew out horse-hair by horse-hair I moralized—I could not help it—upon the wondrous accidents of life. "When," thought I, "for the Crown-and-Anchor Ball, I first put on this *crinoline*, swimming into the room in a cloud of white satin—did I then think it (the petticoat) was ever intended to catch little gudgeons?" And with these thoughts, I patiently, mournfully, drew out hair by hair, and found that they would bear any weight of fish that might jump at the hook.

The hook! Where was the hook? In another instant a thought suggested the ring—the broken wedding-ring. There was a something in the notion that brought to my face a melancholy smile. There was a bitterness, a pleasant bitterness, in the idea, that I relished mightily. I therefore resolved to turn the ring into a rude hook, which, by means of a pair of pliers from the surgeon's case, I accomplished. And it looked so remarkably like a hook, nobody could have imagined it had ever been a wedding-ring.

A tall, tapering rod grew on every tree. I therefore set out to the brook fully equipped. Arrived at the place, I baited the ring—the hook I should say—with nothing more than a little chewed biscuit, mixed, to keep it together, with pomatum. I threw in, and as fast as I threw in, I had a bite. It was curious to see the innocent creatures fly to the ring; that is, the hook that was to destroy them. I was some time astonished at their simplicity. At length I thought, "Poor things! their eagerness to bite at the wedding-ring proves the island to have been always uninhabited. They bite in this way, because they have never before beheld the face of a woman!"

THE TWO SIDES OF THE QUESTION.

We print these communications without comment:—

No. I.—A PLANTER TO PUNCH.

"Cheltenham.

"SIR,

"I don't expect much sympathy from you. I'll tell you why. When my medical attendant, at Cheltenham last year, recommended what he called 'peristaltic motion of the lower viscera' for my liver complaint, (for I've not lived in Berbice eighteen years for nothing, and yet there was n't a planter in the colony more moderate in his sangrosum and sangaree,) he suggested taking in your publication, which, he said, would make me laugh, and produce the motion with the odd name above mentioned. Well, sir, I ordered your publication, and laughed a good deal at it I must say, but every now and then I came across some high-flying bit of stuff, which I dare say the fellow who writes it calls humanity and philanthropy, but which, between you and me, is humbug and nothing else.

"I dare say if you'd lived in 1833, at the time of the iniquitous emancipation of the black fellows, you'd have been one of the loudest in the 'man and brother' clap-trap. You don't know the Snow-balls as well as I do. I've seen them under the cart-whip; and the more 's the pity since the cart-whip was hung up for good and all. I felt it was all up with the colonies when that happened. I could not sell my estate, but I leased it to my attorney, and with the paltry share I got of your so-called compensation, (a downright robbery by the way, if ever there was one,) left Berbice, and settled at Cheltenham, alongside of some old Guiana cronies in the same predicament with myself. Sir, we are a small and far from cheerful part of wronged and ruined men. They're going to take away the little protection that was left us. Of course I don't intend to chime in with the abolition nonsense of that old rascal Clarkson, about encouraging the slave trade and such like stuff. I only wish we were where Cuba is, and had been wise enough to keep our blacks under the collar when we had 'em there. But that's all over, the more 's the pity. I'll tell you the real point where the shoe pinches. The black fellows won't work. They're a set of the idlest vagabonds! They've no respect for the rights of property and the interests of their employers. There's a gang of scoundrels about Mount Pleasant—my estate—rascals that were my slaves, most of them since they were pickaninnies fighting for bananas under my dinner-table, up to that fatal 1st of August.

"I've clothed those fellows, sir, I've fed them, I've let them cultivate provision grounds on my waste, and fatten themselves like pigs with the cane-juice at boiling times; I've flogged them (that is, my overseer has) week after week, and done what I could to teach them industrious habits, by field-work twelve hours a day, six days out of the seven—for I know what's due to the church. What's my reward? Why, now that the fellows are free, as they call it, they have n't the gratitude to work more than two days in the week. That brings them in their eight shillings, and they can live the whole seven days through like fighting-cocks for six. So, their two days' work done, there they sit, as lazy as so many gentlemen and as happy as so many kings, under their verandahs,

with their wives by their sides and their pot-bellied little Sambos and Julius Caesars tumbling about their feet, and won't do a stroke of work—not if the governor was to go on his knees to 'em. Now, I put it to you—is this a tolerable state of things? How would you like to see the laborers in England kicking their heels in comfort, and putting their thumbs to their noses while tenant and landlord were begging and praying them to go to work, when once they'd made enough to keep them for the week? What comes of it all? The negroes are enjoying themselves, and the planters are ruined; four-sixths of the plantations are out of cultivation, and many of the rascally black fellows are saving money and clubbing it to buy us out one after another—fellows that you've seen writhing and squeaking under your dining room windows and your own cart-whips! They'll have all the property of the colony before ten years are gone.

"I always said what it would come to. How the government can reconcile it to their consciences I don't know!

"I am, sir,

"Your indignant reader,

"NATHANIEL THRESHER."

No. II.—A FREE NEGRO TO PUNCH.

"Mount Pleasant, Berbice.

"MASSA PUNCH,

"Sir, We read you ebbery week, dat you come here reglar, saar, wid bery great satifakshun, and much amousement, self and wife, Dinah.

"Saar, we receive papers from home, (dat England, saar, always call him 'home,' now 'mansipashun diffused in dese happy quarters of the 'arth,) and find dat de Perteeckshun is to be took off de furrin and slave-grown shugar. Some white gentlman make uncommon row, and say dat 'dis ruin dis deliteful col'ny of British Guiana, where I write to you, saar, at present. But do white gentlman berry much de worse for aggrawashun, let me 'sure you, saar, black gentlman perfectly trankle, as to 'liberations of British Parliament.

"Sir, I don't aut to blush to say dat, once, owing to circumsances ober which I could not control, I myself was in de 'gradin persicion of common slave-field nigger! Den I work berry unpleasantly hard, 'specially bilin-times: once, sir, perticler, berry near fell into biler by reason ob being overtook wid sleep after four days' work and extra rum. Dat time, saar, is unpleasant reminisense; but now as free black gentlman let me 'sure you, saar, for self and friends find change of life uncommon pleasant. We are not berry ekal in demand and supply hereabouts, (you see, saar, I hab studied polical 'comony,) especially for labor. Uncommon plenty white persons ob property in cane-land, not so many black gentlmen to work. Wages being unobjexshnable at a dollar a day, and two days a week quite 'nuff for illiganes of life for self and Dinah. White properioter come to black gentlman to ask him work ebbery day in de week. 'Diculous! what for work, in de name ob common sense, when you can get de luxshries of life widout putting onself out of de way to do nothing ob de kind! No, I say to white properioter, 'No, saar, 'sense me; when hab misfortune to be slave-nigger, you fix de work-hours.

* "Late Importer of 10,000 hogsheds of sugar from Berbice—now imports 0."

Now dat I free, 'tanks to de British legislature, I settle 'em for self and family—no tank you.' Also, saar, I mass money. Seberal black persons of my 'quaintance done de same, and we s'pose soon to set up a plantashun of our own. Old Massa Thresher, prhaps, hab no 'jeckshun to sell Mount Pleasant, near where I now reside. Den, saar, we shall rebel in de proud feelins of dark properioters, where we once worked common field niggers wid de driver berry sharp behind. Berry proud feelin, saar, and I 'sure you, I feel affected to look at Dinah, and de lubly obspring she have maternally reared, and tink what dey wood have been ten year long ago, and what dey are now under de new redgment! I 'sure you, saar, dat dis is ex-lent place for black gentleman now. He don't wish at all for any change whatsomdever,

"Especially yours,

"POMPEY JONES."

THE ANTI-SLAVERY HANNIBAL.

SCENE—A Dining-room, with a very well-spread table. Present, HANNIBAL and Friend.

WHAT! let in slave-grown Muscovados!
Help Brazil of her sugar to rid!
What! give way to free-trade bravados!
No! Wilberforce, Clarkson, forbid!
I'd not touch such a sweet'ner accursed,
Tho' it cost but this penny a pound—
(And Hannibal flourished his copper,
Dug in Cuba, by slaves, from the ground.)

To wormwood 't would turn in my cobbler,
To gall it would change in my tea;
For a conjurer, potent as Dobler,
Is the spirit of hu-man-i-tie!
Ere my babes should suck lolly-pops slave-grown,
I'd hang them all up, sir, in that—
(And Hannibal fingered, heroic,
His slave-grown, sea-island cravat.)

No, no; at my table you're safe, sir,
From all fruit of the negro's despair—
But, bless me! amidst all this talking,
You eat nothing at all, I declare!
Pray, do try that curry—for boiling
The rice I've a plan of my own:—
(And Hannibal gulped down a spoonful,
'Twas the best Carolina—slave-grown.)

What! you really have finished your dinner!
I can answer for that Curaçoa;
From a friend, a great Rotterdam merchant—
Slave-grown!—Oh, how can you talk so?
You shock me! I must have some coffee,
For the nerves 't is a famous resource—
(And Hannibal swallowed his Mocha,
'Twas slave-raised, Brazilian, of course.)

And now, as my wife's down at Brighton,
And yours hors de combat, old boy,
We'll make it a Bachelor's dinner—
'T is a treat we don't often enjoy.
[Brings out box of cigars.]
There! Puros! Direct from Havana!
You may wink, but I tell you they are—
(And Hannibal straight disappeared
'Neath the cloud of a slave-grown cigar.)

THE PEN AND THE SWORD.—The British lion never wanted to make a meal, not even of a Yankee cabin-boy; and we hope that the American eagle is now content to feed upon native Indian corn, instead of dining upon Britishers, gloriously dead upon the battle-field. Mr. Calhoun, however, very wisely attributes all this to the tongues of statesmen and the quills of public writers. "Had there been," says the American, "the least false step on the other side—had the speeches in parliament, or the articles in the public journals been of an exasperating character, we could not then have arranged matters on this side as we have done." And then he lauds the moderation of Peel and Aberdeen. And all this cheering for the present, is hopeful for the future. A statesman's windpipe, wisely employed, may in good time shut up in rusty dumbness those—

—"mortal engines, whose rude throats
Th' immortal Jove's dread clamors counterfeit,"

and half a dozen quills of half a dozen journalists prove too much for a whole park of artillery. Mortars are devastating instruments—and yet they may be beaten by inkstands.

PROTECTION DINNERS.

WHEN children have a tumble or roll down stairs, folks give them fruit or sweet-stuff to stop their crying. The protectionists having sustained a thumping tumble, are comforted with dinners. Master Bentinck has been treated at Lynn, and Master Marquis Granby has also been consoled at Walsam. His father, the Duke of Rutland, shone very brilliantly on the occasion. Pity it is that so many coronets have spoilt so many wits! The duke opposed the free-trade principle; and his opposition was strengthened by the following tremendous illustration. (Several farmers were carried out in fits of laughter, and were not fully recovered until well pumped upon.) The duke said:—

"He had heard of a gentleman, who having two chances, tossed up with his friend, agreeing, if the sovereign came head, he was to win, but if tail he was to lose. It was not long before the gentleman had the tail, and he feared we should soon be very much in the same situation [Hear, hear, and applause]."

Now, if his grace will—for one minute—lend us the illustration, we will venture to observe, that once when fate tossed for a duke for the house of Manners, certainly "a head" did not get it.

Mr. Disraeli, who "attends" all protection dinners at the shortest notice, made at Walsam a dreadful onslaught on Manchester; the same Manchester that only two little years ago invited him to preside on a festal occasion, when he said "all things that are pretty and sweet" to the unsuspecting and admiring cotton-pods. And at Walsam very magnificently did he pooh pooh poor Manchester, asking where it was when Englishmen won Magna Charta! This is unkind. We have a great admiration for the author of "Coningsby;" and, therefore, in our own meek way, we should reprimand either Cobden, Bright, Wilson, or any other Manchester man who, seeking to depreciate the parent of "Coningsby," should ask—"Where, when the Israelites passed the Red Sea, was Benjamin Disraeli?"

A CARD.

Mr. Benjamin Disraeli begs leave to inform the Nobility, Gentry, and Ultra-Conservative public in general, that he attends Protectionist Parties, and has a large collection of speeches of every description always ready, together with a set of sarcasms, which he undertakes shall be carefully delivered either in town or country.

B. D'I. feels justified in assuming to himself the title of the

ONLY POLITICAL IMPROVISATORY ;

for having during several years given his attention to the *impromptu* line, he has on hand a very large assortment of retorts and replies, suited to every occasion. Though he keeps a large quantity ready made, they are warmed up so rapidly, after a process peculiar to the advertiser, that he feels justified in announcing them as absolute novelties.

B. D'I. has no objection to enter into a contract to supply protectionist oratory by the single dinner, or he will go out to evening meetings at a great reduction on an arrangement being made for the entire session. Ministers worried by the day, night, week, month, or year, and protectionist peers waited upon at their own houses.

The following testimonials are humbly submitted to the public :—

No. 1.

"I can recommend the advertiser as a willing and attentive person. I have generally found him desirous of making himself useful. I think if he got a place he would do his utmost to keep it.

RICHMOND."

No. 2.

"The bearer, Benjamin Disraeli, is a very amusing person, and I can give him a character for being a capital waiter at protectionist dinners. His great anxiety is to get into some regular situation, and I have no doubt he might be made very serviceable, if the duties were not onerous.

G. BENTINCK."

No. 3.

"Though I do not much like this person, I think there can be no objection to his attendance at a protectionist dinner-party; for I know at all events, from my own experience, that he can tell a good story.

R. PEEL."

No. 4.

"A very nice young man for a very small party.

PUNCH."

A QUEER CONSECRATION.

THE 13th Light Infantry have received a present of some new colors from that distinguished veteran, Prince Albert. The ceremony of presentation took place on Southsea Common. In the report of it, as contained in the *Times*, we read that—

"The prince dismounted and entered the hollow square, accompanied by General Packenham, Sir Charles Ogle and staff, and stood uncovered while the Rev. J. R. Gleig, Chaplain-General to the forces, consecrated the colors."

Consecrated the colors! Is the Rev. Mr. Gleig a priest of Mars! Colors are strange things to be consecrated by a clergyman. Why

not consecrate muskets as well! Why not pronounce a benediction over gunpowder, over cartridges, shots, shells, howitzers, and congreve rockets! Why not give a canonical sanction to cannon! Is it felt that this would be going too far—would be too palpable an association of Christianity with carnage—terms, that in spite of alliteration, will not harmonize! Now, it strikes us, that there is a species of consecration which would be much more suitable to the emblems of slaughter than the clerical.

Have any of our readers witnessed the performance of *Der Freischutz*? If so, perhaps they will anticipate our suggestion. In the incantation scene, having invoked *Zamiel*, and in the name of the demon mixed his lead and sundries of sorcery in the bullet ladle—"And now," says *Caspar*, "for the blessing of the balls." The benison recited on this occasion by our friend *Caspar* would, to our thinking, be the best adapted to the flag of battle. Give a certain personage his due. We are not told, that the service performed by the chaplain to the forces was followed by a sermon. Perhaps it was. If so, could his homily have been the Sermon on the Mount?

CATHERINE SEYTON.

BY H. M. SIDNEY.

In his hall at Abbotsford—

Travellers so the legend bring—

When the shades of midnight fall,

Sits the mighty wizard king!

Dark and weird the shadows lie

On the gothic tracery there;

Suddenly a noiseless train

Enters on the haunted air!

Vague they come, with spectral forms

Answering to the wizard spell,

Marmion in coat of steel,

Constance from her stifled cell,

Balfour hot with prelate's blood,

Judah's meek forgiving maid,

Richard in his mail of black,

Dark Melvor's threatening shade!

Ravenswood, as on the morn

When he rode to meet his foe,

And the pitying sands engulfed

All his pride and all his woe!

Amy! poor deluded wife,

When she flew to meet her lord,

Claverhouse, with the blood of saints

Reeking on his brutal sword!

Mary, melancholy queen,

Not with haughty step and eye,

But as on the sorrowing morn

When they led her forth to die!

Catherine too, her friend, is there,

She of Seyton's lordly line,

Rarest creature of them all,

Half of earth, and half divine!

Not in kirtle nor in snood,

Comes the laughing Scottish maid,

But in velvet cap and cloak,

Like a jaunty page arrayed!

Thus in lonely Abbotsford!

Travellers so the legend bring—

When the shades of midnight fall,

Sits the mighty wizard king!

From the Dublin University Magazine.

PARIS IN 1846.

PARIS as it is after fifteen years rule of the throne of the Barricades, and Paris as it was under the divine-right crown of the Restoration—Paris as it presented itself to the staring wonder of the crowd that rushed from Corn-hill to the Palais Royal as soon as the echo of the cannon had died away on the plains of Waterloo, and as it now addresses itself to the twenty thousand strangers that swarm between the Rue de la Paix and the Arc de Triomphe, is a subject interesting to contemplate. Under the consulate and the empire, as of old under the ancient regime, the fine arts, in all their departments, engrossed the attention of the government, and captivated the public. The substantial comforts, the convenience and health of the people, were subjects of comparatively minor importance. Magnificent buildings, splendid monuments, and gorgeous palaces everywhere attracted the eye; and in their immediate vicinage, poverty, filth, and misery. The marble walls of temples and palaces were defiled by the river of filth and offal which flowed through the sewerless streets. The passenger who aspired not to a coach, unprovided with a footway, scrambled along the inclined pavement which sloped from either wall to the central gutter, which discharged the functions of a sewer, and was from time to time bespattered with the mud and filth flung around by the wheels of the carriages in which the more wealthy were transported. Lanterns suspended like a performer on the corde volante, at distant intervals, like angels' visits, few and far between, in the centre of the street, and at a height sufficient to allow carriages to pass under them, served as a sort of light-houses for the navigation of the vehicles of the rich through the streams of puddle, but by their distance, height, and position, afforded no benefit to the humble pedestrian. To say that they illuminated the streets would be an abuse of language; they just served to make darkness visible.

Fifteen years of constitutional liberty, and the substitution of a representative government—presided over by a prince who has been schooled in misfortune, had experienced the sweet uses of adversity, and had known what it was to eat the bread of his own industry—for the throne of the restoration, vainly struggling against the spirit of the age and the popular will, have changed all this. The wand of an enchanter has been waved over the city, and a magical transformation has been effected. The ornamental has ceased to monopolize the attention of government, and the useful has claimed its due care. The frightful ravages of the cholera, in 1832, left a warning which has not been unheeded. In an incredibly short space of time, a perfect system of drainage by sewers throughout this vast city has been completed. Footways have everywhere been constructed. The system of carriage pavement with square blocks of granite, forming a convex road, with side drains leading to the sewers, has taken the place of the concave street with open centre gutters. The offensive effluvia which excluded the English visitor from certain quarters of Paris no longer exists, and the demon of malaria has been expelled. Gas illumination, extending now through every quarter, including the interior of buildings as well as the streets, has superseded the suspended lantern; and it is hard to say which most attracts the admiration of foreigners, the gaiety of the streets, boulevards,

and public walks by day, or their brilliancy when lighted up by night.

But the achievement which will be remembered in connection with the reign of Louis Philippe, with the most grateful feelings by the philanthropist, is undoubtedly the example he has afforded even to the advanced civilization of Great Britain in his efforts for the repression of gambling and prostitution. He has accomplished what the English authorities have not even thought of attempting. There are now no public gambling tables in Paris, and even private play is subject to so many restraints, that it has been stripped of half its evils. The purest female may now walk the public thoroughfares of the city by day or by night without the risk of having her sight outraged or her ears polluted by the indecencies which are still suffered to prevail in the most frequented streets of the metropolis of Britain. The theatres and other places of public resort are equally purified. Even the Palais Royal—that temple of vice—has been thoroughly reformed; and it is due to the present king to add, that this reformation has been effected by a large sacrifice of his private revenue; a considerable portion of the rental of the Palais Royal having risen from the extensive and long-established gambling rooms by which it was occupied, and by the employment of the loftier stories for still more impure, and not less profitable purposes.*

Among the improvements in the arts of life, imported from England, the most striking, at the present moment, is the railway system, which is progressing in France more rapidly than is imagined at our side of the channel. The manner of accomplishing these public works here is essentially different from the English system, and has certainly some advantages over the latter in a national point of view. To comprehend it, and the circumstances out of which it has arisen, it must be remembered, that the construction and maintenance of the public roads has always constituted a department of the government in France, under the title of *L'Administration des ponts et chaussées*, or the Department of Roads and Bridges. Connected with this department there is a public school of engineering, the pupils of which ultimately form a corps of engineers, in the immediate pay, and under the control of the state. By this corps, or under their superintendence, all the great public communications of the country are made and maintained. When the invention of railways, therefore, had been advanced so far in England, as to supersede, to a greater or less extent, common roads, and the improvement had forced itself upon the French public, the construction of such lines of intercourse by private companies presented a novelty in the civil administration of the country; and after the concession of one or two of the first enterprises of this kind to joint stock companies, (a large portion of the shareholders of which were English,) the government reverted to the established usage, subject, however, to a slight modification. The great lines of railway are now projected, surveyed, and executed by or under the immediate superintendence of the *Administration des ponts et chaussées*, and at the cost of the state. When they are completed, or nearly so, they are offered to public competition, on a lease for a specified time, varying from forty years to a century. The company, or individual, who, under sealed proposals, sent in within a specified time, and to be opened on an appointed

* It is well known that the Palais Royal is the private property of Louis Philippe.

day, offers the terms most advantageous to the state, obtains the lease. The lessee company usually replaces the capital expended by the government in the construction of the road, and provides from its own funds all the movable capital necessary for the operation of the line. At the termination of the lease, the property in the line reverts to the state.

This method of proceeding is attended with several obvious advantages. The general projection of the lines of communication through the country is not left to chance or to the fancy of individuals or companies, or the suggestion of local coteries, but is governed by the high and general interests of the state. By retaining a general control and surveillance, which form part of the conditions of the lease, the interests of the public are better protected, and abuses of administration are more effectually prevented than could be effected if the railways were the property of independent bodies and associations as in England. After the expiration of the leases, these enterprises becoming national property, may either be made a direct source of revenue to the state, relieving the public in a proportionate extent from less tolerable burthens, or be worked for the public benefit at rates only sufficient to maintain them.

The lines of railway now in actual operation are the following :—

	DISTANCE.		TIME.	
	Miles.		h.	m.
Paris to Versailles, (right bank,)	13½		0	30
Do. Do. (left bank)	12½		0	30
Paris to St. Germain,	12		0	30
Paris to Rouen,	86		4	0
Paris to Orleans,	79		4	0
Paris to Valenciennes (& thence to Brussels,)	133			
Strasbourg to Basle,	88		5	0
Mulhouse to Thann,	12½		1	0
Bordeaux to La Teste,	32			
Montpellier to Cette,	17½		0	50
Lyons to St. Etienne,	33½		4	0
St. Etienne to Roanne,	42		4	0
Nismes to Alaix,	31		2	0
Alaix to Grand Combe,	11		0	30
Nismes to Beaucaire,	16		1	0

Besides these, there are several important lines of railway in a forward state of construction, among which may be mentioned the continuation of the Paris and Rouen railway, by two branches to Havre and to Dieppe; a branch of the northern railway from Amiens to Boulogne and Calais; the railway from Paris to Lyons, &c. &c.

The effects which in a few years may be expected to be produced on the inter-communication of different parts of Europe, but especially between France and England, when these enterprises come into operation, must be very striking. It is presumable that between two capitals so important as Paris and London, no known practical means of expeditious communication will be neglected. At present, the express trains between London and Exeter travel (stoppages included) at fifty miles an hour. The stoppages being much less frequent, it may then be expected that express trains between Paris and Boulogne will travel at the same rate at least; in which case the trip between Paris and Boulogne will be made in less than three hours. Steamers of improved efficiency may easily make the passage between Boulogne and Folkstone in an hour and a-half, and the trip between Folkstone and

London (eighty-eight miles) may be made in two hours. Thus the entire distance between Paris and London, making allowance for fair stoppages, may be effected in seven hours by express trains, and by common trains may certainly be brought within twelve hours!! On an emergency, a despatch may be sent to Paris, and an answer obtained in fifteen hours! But this emergency itself may be superseded by the electric telegraph which will reduce the hours to minutes!!

The railway from Paris to Lyons, and thence to Marseilles, is also in rapid progress. This distance will be about five hundred miles, and at the same rate of travelling for express trains, may be completed in ten hours. Thus an express train may reach Marseilles from London in seventeen hours! The same rate on the Sardinian and Tuscan lines, when constructed, would reach the frontier of the papal states in a few additional hours; but here we must stop. The states of the Church forbid the construction of railways within their precincts, as dangerous to Christianity!* There we must surrender the locomotive, and betake ourselves to the road. The papal authorities of the nineteenth century are as hostile to the speed of the railway as those of the sixteenth were to the orbital motion of the earth, and are as strongly opposed to Stephenson as those of the latter were to Galileo.

Fashion is everything in Paris. Its sway is omnipotent and universal. It

“ ——— rules the camp, the court, the grove,
And men below and gods above.”

Even religion here is not exempt from its sceptre, and the church revives under its fostering influence. After the revolution of July, the few ecclesiastics who under the restored Bourbons had gained a sort of footing in society, fell into such disrepute that no one appeared for several years in the public streets in the clerical costume. The shovel and three-cornered chapeaux were laid aside, and the loose-robe was abandoned for the ordinary coat and round-hat of the layman. In the churches, on the Sabbath, the congregation consisted almost exclusively of females, with a slight sprinkling of old men, generally of the humbler classes. Within a few years, however, it has—for what reason would be hard to say—become fashionable among the Parisians to observe the external forms of religion; and when the Parisians adopt any fashion, they don't do so by halves. The streets now have become a perfect rookery. Black robes of every cut and fashion, shovel hats, three-cornered hats, and every other characteristic of clerical costume abound. The churches, on Sundays, are as overflowing as the theatres, and as brilliant in the rank and fashion of the assemblies which fill them. Go to the Madeleine, and look at the luxurious velvet-covered *prie dious*, and you will discover the rank of the *habitués*, by the names of their owners engraved on the pretty brass plates attached to them. Madame La Duchesse de M—, Madame La Vicomtesse de N—, Madame La Princesse de P—, &c. &c., attest the rank of the votaries at this fashionable temple.

Shops have been opened in the vicinities of all the principal churches, *pour la vente des objets religieux*. In the windows are displayed rosaries, of exquisitely carved beads; crucifixes in gold, silver, and ivory, beautifully sculptured; Agni-Deis, Virgins and infant Saviours; *ecce homos*, missals, gor-

* Since the above was in type, Pope Gregory XVI. has died, and it is announced that his successor, adopting a more enlightened policy, has decided on the construction of railways.

geously bound in the richest velvet, with sculptured crucifixes on the covers; priests' robes of the richest cloth of gold; little shrines for the private closet of the faithful; and an infinitely various assortment of like objects, by which religion is rendered ornamental and externally attractive.

The children are reminded of the observances of their religion in their playthings and their sweetmeats. The toy-shops exhibit in their windows baby-chapels, with baby altars, shrines, and crucifixes. The boy who used to take his pocket money to purchase little soldiers, now buys little monks, and the girl shows you her doll dressed as a sister of charity. Sugar plums are formed into the figures of the Virgin and the Saviour, and priests in their robes are eaten in sweet chocolate, as images in sugar are swallowed from the crust of a twelfth night cake.

With all this external parade of the forms of religion, there is at the same time scarcely a serious pretension to any real or deep feeling on the subject. Even among women the matter begins and ends in ceremonials. In the actual practical conduct of life all this religion (if it can be so denominated) exercises little or no influence. Whether this arises from the fact that the national clergy do not constitute a prominent section of good society in the country, as is the case in England, we must leave others to determine.

The statistics of the population of Paris, published from year to year, disclose some curious facts which may aid in the discussion of such questions.

It appears from the statistical returns of last year that the births which took place in Paris, in the year 1844, were as follows:

Legitimate children,	21,526
Illegitimate children,	10,430
Total number of births,	31,956

These figures lead to the astounding conclusion that *thirty-two and a-half per cent. of the children born in the metropolis of France, are illegitimate!!*

It may be inquired in what condition of life this enormous extent of concubinage prevails! Some light may be thrown on this question by examining the proportion of the entire number of illegimitates which are born in the hospitals, to which here the poorer classes almost invariably resort.

It appears, then, that of the total number of illegimitates, there were—

Born in private houses,	5,744
Born in the hospitals,	4,686
	10,430

From which it follows, that above fifty-five per cent. of this large proportion of natural children belong to classes sufficiently independent to provide for their comforts in private domiciles.

From births let us turn to deaths, and we shall obtain a result scarcely less surprising. The total number of deaths which took place in Paris, in the year 1844, was as follows:—

In private houses,	16,356
In the hospital,	10,054
In military hospitals,	465
In prisons,	185
Brought to the Morgue,	298
Executed,	2
	27,360

Thus it seems that *of the total number of persons who die in Paris, very nearly forty per cent. die in the hospitals.*

The improvement of the general comforts of the poorer classes in France, which has taken place since the Revolution, combined with the extensive use of vaccination, is exhibited in its effects on the average duration of life. By the statistical returns, it appears that for the last twenty-seven years the ratio of the whole population, to the number of births, is 33.4 to 1, which gives the mean duration of life, during that period, to be 33 years. By the tables of Duvilland, it appears that before the Revolution the average duration of life was only 27½ years, which gives an increase of 19 per cent. on the length of life since the Revolution.

The proportion of the sexes among the children born, offers some curious and inexplicable circumstances. On taking the returns of births from 1817 to 1843, it is found that the total number of boys born in that interval was 13,477,489, while the number of girls was 12,680,776; so that, of the whole number there are 6½ per cent. more boys than girls.

But let us examine separately the two classes of legitimate and illegitimate children.

It is found, that among legitimate children 106½ boys are born for every 100 girls; while among illegitimate children 104½ boys are born for 100 girls. In the latter class, therefore, there are only four per cent. more boys born than girls; while in the former there are nearly seven per cent. more of boys.

This ratio is not casual, for it has been found to obtain, not only for different periods of time and for different parts of France, but is equally found in other countries where exact statistical records are kept.

It seems, then, that a greater proportion of boys are born among legitimate than among illegitimate children. What strange inferences this incontestably established phenomenon leads to! Are we to infer that the solemnization of marriage produces a specific physiological effect, varying in a determinate manner the sex of the offspring? We must leave this curious question to the faculty to explain. Meanwhile we must assure them that they are absolutely excluded from taking refuge in the *doubtfulness of the fact itself*. The evidence is quite incontestable.

If the intellectual condition of the population of the French metropolis can be inferred from the amount of intellectual food provided for them, and apparently enjoyed and voluntarily consumed, it must be admitted to have attained rather an high standard. The first, most obvious, and most abundant source of mental information, is the daily press. Journalism is carried to an extraordinary extent in Paris. Not only is the number of newspapers considerable, but the average circulation is much greater than that of the London journals. They are issued at a much lower price, and much more extensively read. The annual subscription to the principal daily papers is only forty francs, equal to thirty-two shillings, British. These papers are published daily, including Sundays, and consequently their price is little more than one penny. But small as this cost is, the Parisian rarely incurs so much; nor would a single journal satisfy his thirst for information. He requires to see the journals of all parties, and to hear all sides of the question. This object is attained easily, economically, and agreeably, by the *Cabinets de Lecture* or read-

ing rooms, above three hundred of which are established in Paris. The admission to these is three halfpence. Here all the journals of Paris, great and small, all the periodicals of the day, the popular romances and pamphlets, and other works of current interest, are provided. In many of the better class of these establishments, the English and other foreign papers are found. Every Parisian above the rank of the mere working class resorts to these rooms, and makes himself *au courant* on the subjects of the day. Besides these sources of daily information, he has his *café*, to which all Frenchmen resort morning or evening, and where all the principal journals are provided.

The aim and object of a Parisian journal, are somewhat different from those of an English newspaper. It is less the vehicle of advertisements, or of mere gossip, such as accidents and offences, than the latter. It is more discursive, and affects more the character of a review, embracing literature and the arts, as well as politics and miscellaneous intelligence. In a certain sense it may be said to have a higher intellectual tone, and, although no single French journal can be truly said to be as perfect a vehicle of general intelligence as one of the leading morning papers of London, yet this deficiency is more than compensated by the facility with which the various journals are accessible.

The *feuilleton* is a department of French journalism which has no corresponding branch in the English press. Here the writings of many of the most eminent men of letters of the day, more especially the authors of fiction, first are offered to the world. Here are also found literary and dramatic criticism, reviews of the arts, and a general record of the progress of mind.

The number of journals which thus form channels of popular information in Paris alone, is about forty; half that number being daily papers for politics and general intelligence.

The intellectual taste of the Parisians is manifested, in a striking manner, by the desire they show for attendance on public lectures in every department of literature and science. Such discourses are accessible gratuitously in various parts of Paris, and delivered by professors eminent in the various departments of knowledge. Among these ought to be especially mentioned the lectures on astronomy delivered throughout the season by Arago, at the royal observatory, and those on mechanical philosophy, given on Sundays, by the Baron Charles Dupin, at the *Conservatoire des arts et métiers*. Each of these professors is attended by audiences of six or seven hundred persons of both sexes and all ages, from the youth of sixteen upwards.

Of all the class of public professors coming under the title of *adult instructors*, Arago is, perhaps, the most remarkable, and we might even extend the comparison beyond the limits of France. The well-known felicity of Faraday gives him a high rank in this species of teaching. But he yields to Arago in the eloquence of language, and what may be called the literary qualifications of the instructor. If Arago had not been a member of the Academy of Sciences, he might have preferred a fair claim to admission to the Academy of Letters, (*L'Académie Française*.)

As a member of the chamber of deputies, Arago has assumed his seat on the extreme left, the place of republican opinions pushed to their extreme limit. He is a violent politician, and will go every length with his party. He rarely, however, mounts

the tribune; never except on questions on which his peculiar acquirements are capable of throwing light. Whenever he does, the chamber is hushed in the most profound and respectful silence. There are no interruptions, either of approbation or dissent, such as even the most eminent parliamentary speakers are accustomed to. The members listen with inclined heads and inquiring countenances. The strangers' galleries are filled with respectful and anxious spectators and hearers. The stature of the savant is above the middle size, his hair is curled and flowing, and his fine southern bust commands the attention. His forehead and temples indicate force of will and habits of meditation. The moment he opens the subject of his speech, he becomes the centre to which every look is directed, and on which all attention is fixed. If the question is complicated, it becomes simple as he utters it. If it be technical, it is resolved into the most familiar. If it be obscure, it becomes luminous. The ignorant are astonished that what seemed unintelligible has become suddenly self-evident, and the dull are charmed with the consciousness of their awakened powers of perception. The gesture, the *pantomime* of the orator are captivating. Flashes of light seem to issue from his eyes, his mouth, and even from his fingers! He varies and relieves his discourse by the most lively digressions and well-pointed anecdotes immediately arising out of the subject, which adorn without overcharging it. When he relates facts, his language has all the graces of simplicity; but when he unfolds the mysteries of science, and develops some of the wonders of nature, his speech rises, his style becomes elevated and figurative, and his eloquence corresponds with the sublimity of his theme.

The versatility of Arago, and his vast fund of peculiar information, always ready in his memory, and available for felicitous application, remind us of the qualities of his friend Lord Brougham. Like the latter Arago is a linguist, a politician, a man of letters. He is perpetual secretary of the institute, in which office he has produced remarkable *eloges* of some of his most eminent contemporaries, among whom may be mentioned Volta, Fourier and Watt.

One of the principal avowed instruments for the intellectual advancement for the people in France, is, the drama. Whether the counteracting evils which attend theatrical entertainments, preponderate over the means of mental improvement which they offer, is a question on which some difference of opinion will, no doubt, prevail. However this be decided, the state in France regards the drama as a national object, as the means of sustaining an important branch of French literature, and, in a word, as a department of *les beaux arts*, as well entitled to protection and encouragement as painting or sculpture.

There are within the barriers of Paris about twenty-four theatres, permanently open; most of them nightly, including Sunday. Several of these are directly supported by the state, receiving an annual subvention, of greater or less amount, and being consequently subject, in some degree, to government control. In defence of the moral effect of these places of public amusement, it must be said that none of them present the offensive and revolting scenes which are witnessed in the saloons and upper tiers of boxes of the English theatres. In fact, that class of persons who thus outrage decency, in the place of public amusement in England, dare not show themselves in any theatre in Paris. In that respect, at least, there is a wholesome

stringency of police regulations. In the audience part of a Paris theatre there is, in fact, nothing to offend the eye or the ear of the most fastidious moralist.

The principal theatre of Paris, and that to which the state attaches most importance, is the *Académie Royale de Musique*, commonly called the grand opera. It is here that the art of dancing is cultivated; in connexion, however, with the higher class of opera. Notwithstanding that the prices of admission are considerable, and the theatre accommodates two thousand persons, and is generally filled, yet such is the splendor with which musical entertainments are produced, that the entire receipts do not amount to anything near the expenses of the establishment. The annual subscription allowed by the state to this school of music is above thirty-five thousand pounds sterling.

A second theatre, called the *Opéra Comique*, is also devoted exclusively to the advancement of music, and receives an annual grant of £10,000.

The great school of French dramatic literature is the Theatre Français, where the works of Racine, Corneille, Voltaire, Molière, and the other great dramatic writers, are kept continually before the public, supported by the best living artists, among whom Mademoiselle Rachel at present holds the first place. This theatre is supported by an annual grant of £8,000, notwithstanding which it is now tottering on the brink of dissolution, and must come to a suspension if the state do not intervene.

Exclusive of these, all the other theatres are private enterprises, conducted independently of the government, and generally attended with profitable results in a financial sense. The character of the dramas represented at them is very various, and in some instances exceptionable on the score of moral tendency, not more so, however, than those of the minor theatres in London.

Among the means of intellectual advancement enjoyed by the Parisians, we ought not to omit the mention of the public libraries, of which above twenty are open to the public daily. It is impossible to refrain from contrasting these admirable institutions with similar public establishments in London, not only as to the facilities which they offer to the public, but as to the extent to which the public avail themselves of the benefits which they present. If the number of daily readers at such institutions be any indication of the intellectual advancement of the people, then assuredly our French neighbors have greatly the advantage of us. To perceive this, it is only necessary to look into the *salle de lecture* of the Bibliothèque Royale any morning, and call to your recollection the reading-room of the library at the British Museum. Is the difference to be ascribed to the different state of mental advancement of the people, or to the restrictions imposed on the admission to the use of the latter library? If this last be to any extent the cause, the sooner these restrictions are removed the better. In Paris the public libraries are open without any restrictions whatever. You have no permission to ask, no introduction or recommendation to seek, no qualification to attain—not even a name to acknowledge. Whatever be your condition, rank, country, language, or garb, you are free to enter these institutions; write on a paper which is provided for you the titles of the works you wish to consult or to study, and without further inquiry or delay they are handed to you by porters, who are in waiting for the purpose; you have convenient seats and tables in rooms well ventilated in summer and warmed in winter, with ink for extracts, and

you are only required to find your own paper. The number of readers who avail themselves of this privilege is enormous.

While means so ample are thus presented for the improvement of the understanding, opportunities for the cultivation of taste, and the refinement of the imagination, are not less profusely supplied, and still more eagerly and extensively enjoyed by all classes, including even the most humble of the operatives. To be convinced of this, we have only to make a promenade of the magnificent collection of Versailles, or of the museum of the Louvre, on any Sunday or holiday, when the working classes are free. Those who in London would be found at the gin-shop, or at the smoking bazaar, are here found familiarizing their eye with the productions of Raffaele, Titian, Paul Veronese, the Poussins, or Claude, or wandering among the antiquities of Italy, Greece, and Egypt. It is not an overcharged estimate to state, that on every festival day, with favorable weather, not less than fifty thousand of the lower orders of Paris enjoy themselves in this manner.

STOCKHOLM, June 5.—About one thousand persons will sail this month from Gefle and Stockholm. —These emigrants may be regarded as a fair specimen of the better class of Swedish peasants, and some are men of considerable property. They are generally hard-working, honest lovers of order, and will, no doubt, prove a valuable addition to our population. They are dissenters from the established church of Sweden, and are in fact driven out by the strong hand of religious tyranny. I understand it is their intention to form a colony, as soon as possible, in some of the western States.—*Union*.

RICHARD COBDEN.—Elihu Burritt, now travelling in England, thus speaks of the last meeting of the League:

"Cobden arose—not to speak for the space of several minutes, but to stand up in affecting silence before the assembly, who would have drowned the voice of a trumpet before the swelling peals of applause with which they greeted the Napoleon of moral revolution. Several times he essayed to speak, but before he could frame his lips to the utterance of a word, the multitude would burst forth anew with another volume of cheers. I saw his clear, spirit-speaking eyes fill with tears, on thus being interrupted the third time in his efforts to make himself heard. There stood the meekest looking man I ever saw fronting a public assembly, and in the meekest attitude. As he stood with his slight form inclining forward, with one of his thin pale hands hanging by the forefinger from a button hole in the left breast of his coat, and with the other resting on a corner of the speaker's desk as if for support, he looked the very impersonation of timid modesty. His whole attitude and appearance reminded me of some humble member of the Methodist church, in America, arising in one of their class meetings to 'tell his experience,' in a contrite spirit. And that was England's foremost man! Among all the heroes her annals have numbered, that soft-voiced revolutionist stood the highest in the people's gratitude! For England had become a people, and he the people's man, and this was the hour of his coronation. The first words he uttered fell upon the listening multitude in tones of querulous modulation. They were uttered with child-like simplicity, and were tremulous with the emotion he confessed."

From Chambers' Journal.

LIKINGS OF THE UNLIKE.

AMONGST the perversities of fortune bewailed by Thomson, is her "joining the gentle to the rude." It must be a misfortune for the gentle to enter upon such an alliance, if the qualities of the opposite party are so extremely rough as to be a constant offence to good taste and good feeling. But I am prepared to contend that, within a certain limit, associations of this kind are advantageous, and that, when our inclinations are free, we instinctively seek them as more agreeable than any of an opposite kind. The remark extends to other qualities than those of gentleness and rudeness; in fact to personal associations of every kind. It appears to be a law of our nature, that we should find a solace and satisfaction in connexion with qualities which we ourselves do not possess; and that whatever we are ourselves largely endowed with, that do we shrink from in others.

View the operation of this principle even in our earliest days. Those pairings for which children are remarkable, both within the domestic circle and in the more miscellaneous assemblages at school, do not, as a rule, take place between individuals alike gentle, alike dull, alike energetic, alike brilliant. No: the clever boy finds a mysterious pleasure in the society of some unfortunate dunce, in whom the multitude can see no attractions of any kind. The active irrepressible spirit of the class—he who is always fighting, or playing tricks, and with whom the master has ten times more trouble than with any other boy under his care—this precious youth never assorts with any similar Boanerges or Ajax; he is found to be devoted to some tame, quiet boy, remarkable for his total inability to fight, and who, on the other hand, indifferent to companions of his own stamp, clings to the wild fellow as to something which vastly helps and comforts him. Even where a boy may display somewhat dangerous qualities, it not unfrequently happens that one the very reverse—a jacketed Sir Charles Grandison—finds a strange fascination in his society, and likes him, with all his faults, better than he does any contemporary of merely passable character.

Some fair readers of this paper have probably received their education at a boarding-school. I put it to all such to recall the prettiest, brightest, most accomplished of their companions—she who was the star of the school, the pride of the mistress, the glory of the dancing-master, and the extolled of every other teacher whose province was the outward and ornamental. Now, there is such a thing as jealousy; but I do not think it will wholly account for what is found in the history of this school-paragon, that she hardly ever forms an attachment amongst the other young ladies of a showy character, but almost invariably selects for her friend and confidante one who, with perhaps a fair endowment of good sense, is notably quiet and unpretending, possessed of solid, and not of showy qualities; in short, the perfect antithesis of herself. It is curious, in such a case, to see the one lively, clever, restless, perhaps irritable, while the other is so much the reverse. Often it hardly appears a friendship at all—the one chafing, as it were, against the dullness of the other; this other, again, to all appearance suffering much from the impatience of her companion. And yet they never separate; so that we cannot doubt that it is a real friendship, the very fitness of which rests in that

opposition of qualities which might be supposed to be its bane.

The indifference or repugnance so often shown by one pretty woman towards another, is usually accounted for on the ground of rivalry. But we so often see similar results where rivalry is not presumable, that I believe it may be owing to some deeper spring of feeling in our nature, of which the sentiment of rivalry is only one of the outward appearances. It will be found that two pretty women will be more apt to like each other, if they are of different styles of beauty: the one fair, perhaps; the other dark. This shows that it is not competition for admiration which wholly animates them. So, also, they will form a friendship if they be different in manners, temper, and deportment. In some rare instances, there may be a mutual regard where there is both a community of beauty, and of temper, and deportment; but always, in such cases, some striking discrepancy will be detected in another quarter. *Only one will be lively and talkative*, the other being gentle and grave, demure or languishing, as the case may be. The friendship will then be founded not on the general parity, but the one disparity. The rule will still hold good.

Let us suppose two such friends exposed to the election of the other sex. Fully sure may we be that the man who loses his heart to the one, will see no charm in the other. Your grave or reserved, silent or sensible, stupid or timid wooer, invariably takes to the bright animated beauty, who will talk for herself and for him; the gay, good-humored, rattling suitor, prefers her who will reward his sallies with a passive smile, and love the sound of his voice rather than her own. Happy for us that it is so! If the grave, silent man were to prefer a woman of like characteristics, what a stupid pair, what a sombre household would be theirs! If he of the social, volatile temperament could only find charms in one gay and witty as himself, which of them would be disposed for the sober forethought, the quiet daily duties, indispensable to the domestic comfort of married life!

In this latter relation, it is only difficult to determine, whether in mental or personal characteristics husbands and wives are most often found to differ. What man of deep learning and science, for instance, ever takes to himself a learned and scientific wife! Or rather, what sort of woman does he choose! Why, one who probably never opens a book, but who will see that his friends are well received, that his servants do their work, that the baker's bill is not overcharged, nor the leg of mutton over-roasted. So much for the cant of mental congeniality.

In personal attributes, what striking, what often ludicrous contrasts continually meet our view! For example, how seldom do little women find favor in the eyes of little men! On the contrary, take one of these latter, the most meagre, insignificant, unhappy-looking as to all outward bearing, and then turn to the portly, jolly, smiling dame to whom he has united himself! Look at another, to whom nature has tried to make amends for want of height by such a liberal share of breath and rotundity, as gives him much the *tout ensemble* of a squat decanter or a beer barrel. If you hear such a man talk of his wife, be prepared to see one of those tall, slender, gossamer figures which some people designate graceful and elegant, and others liken to lathe and thread-paper.

That little women are almost always the admired

and chosen of tall men, is, I believe, generally admitted. The taller the husband, it would almost appear that the more kindly does he look down upon feminine diminutiveness. There is also a characteristic gentleness in great robust men. How often, therefore, do we meet a man of towering stature linked to a female hardly reaching his elbow, and are told, moreover, that he is the most attentive and obedient of husbands! This does not, however, apply to your majestic race of men indiscriminately. All of them have, beyond doubt, a prepossession in favor of little wives; but it is not all who choose to be governed by them.

How seldom do we see a very handsome man married to a very beautiful woman! Never, we might say, except in the pages of a novel, where the hero and heroine must have of course their rightful portion of personal charms. On the contrary, we often behold these latter united to downright ugliness. But then there is wealth, or worth, or talent in the opposing scale, which is always observed to be the influential one; for mere beauty—by which we mean a faultless regularity of figure and features—is almost invariably accompanied with that complete insipidity which requires to be acted upon by a nature stronger than, and superior to, its own. We far oftener see it allied to this characteristic than to affectation and conceit; these belonging to a different, and inferior class of pretenders.

Our principle may be said to be developed in every friendship, partnership, and coalition voluntarily formed between those who have to act together on the stage of life. There may be equality as regards outward station and abilities, but never can there be resemblance in disposition or intellectual characteristics. In every era of man's existence the principle is inherent. We see it in the mere schoolboy or college youth, and we perceive it in the different classes and callings of life, civil or military, where mankind are thrown into collision, and the individual pretensions of each are tested.

In our sentimental faculties generally, it will be found that any one which becomes prominent in the character, shrinks from the active exercise of the same faculty in others. For instance, a person possessing much of the venerative principle, does not like to be made an object of worship. He is comfortable while allowed to look up to his great men; but make a great man of himself, and he becomes uneasy. Flattery, and a great show of deference, are to such a man unusually distasteful. It is for the very same reason that one possessing a large endowment of the opposite quality—self-esteem—shrinks from another like himself. In like manner the acquisitive man has always a great dislike—quite irrespectively of pecuniary detriment to himself—to become a subject for the exercise of acquisitiveness in others. It is an old and familiar remark, that those who are much given to jesting at the expense of their fellow-creatures, exhibit a peculiar dislike to be made the subject of jokes by others. This, I am persuaded, is from no ultra-sensitiveness of nature connected with the jest-loving character, but a curious reflex action of the leading faculty, causing it to be as painful in the passive, as it is agreeable in the active voice. Hence it is that your noted wits never shine in the company of men like themselves, and a dinner-party where an effort has been made to bring a plurality of them together, usually proves a failure. If it ever be found that two witty men do

agree well, and promote the general hilarity, examine them narrowly, and you will discover some great difference between them—one perhaps a biting satirist, the other a good-natured humorist—so that the apparent exception only confirms the rule. Assuredly, two wits, both alike of either the first or the second kind, never yet were seen to spend an hour amicably together. And if two humorists of the other kind were brought together, it is ten to one that they would afterwards speak of each other as the perfection of dullness.

Reverting to matrimonial alliances, some interesting consequences arise from the principle of contraries on which partners are usually chosen. Where an alliance of this kind has been happy—to which it is equivalent to say, where it has been founded upon affection—it will be found that each party has a certain degree of preference for such of the children as resemble the other. A father of tame character, who has chosen an energetic wife, will best love the children who, like her, are energetic. If he has a beloved partner of complexion and general aspect very diverse from his own, he will be apt to make favorites of the children who resemble her in these respects, while comparatively indifferent to such of the young people as are copies of himself. It is doubtless from a similar principle that fathers are observed generally to prefer their daughters to their sons. The man-nature delights in the feminine gentleness, because its own opposite.

Perhaps it might not be thought very fanciful to suggest a final cause for all this seeking of opposites, in the need that has been contemplated for producing a diffusion of all the various qualities of families, of races, and of human nature generally, throughout the constitution of society. Sir Walter Scott, who had a great deal of a natural kind of philosophy, arising from the observation of his sagacious mind, makes some remarks to nearly the same purpose, with which I shall conclude my lucubrations. "As unions," he says, "are often formed betwixt couples differing in complexion and stature, they take place still more frequently betwixt persons totally differing in feelings, tastes, in pursuits, and in understanding; and it would not be saying perhaps too much to aver, that two-thirds of the marriages around us have been contracted betwixt persons who, judging *a priori*, we should have thought had scarce any charms for each other. A moral and primary cause might be easily assigned for these anomalies in the wise dispensations of Providence—that the general balance of wit, wisdom, and amiable qualities of all kinds should be kept up through society at large. For what a world were it, if the wise were to intermarry only with the wise, the learned with the learned, the amiable with the amiable, nay, even the handsome with the handsome! And is it not evident that the degraded castes of the foolish, the ignorant, the brutal, and the deformed (comprehending, by the way, far the greater portion of mankind,) must, when condemned to exclusive intercourse with each other, become gradually as much brutalized in person and disposition as so many orang-outangs! When, therefore, we see the 'gentle joined to the rude,' we may lament the fate of the suffering individual, but we must not the less admire the mysterious disposition of that wise Providence which thus balances the moral good and evil of life; which secures for a family, unhappy in the dispositions of one parent, a share of better and sweeter blood transmitted from the

other; and preserves to the offspring the affectionate care and protection of at least one of those from whom it is naturally due. Without the frequent occurrence of such alliances—missorted as they seem at first sight—the world could not be that for which Eternal Wisdom has designed it—a place of mixed good and evil—a place of trial at once and of suffering, where even the worst ills are chequered with something that renders them tolerable to humble and patient minds, and where the best blessings carry with them the necessary alloy of embittering depreciation.”*

From Chambers' Journal.

THE PROBABLE.

It has now become a trite remark, that truth often brings before us “things stranger than fiction.” The reason is, that when a man writes fiction, he has to keep near a particular level of general probability, based on an average of occurrences and situations such as we arrive at in the course of our experience in actual life. The reader holds him as under an engagement to give things at about this average; if he goes much above it, he is condemned as resorting to a silly expedient, in order to work out an effect, or escape from a difficulty. Thus, for example, when he brings home a rich uncle from India exactly in time to save a virtuous family from ruin, he is thought to be merely resorting to a trick of his trade; and yet we know that rich uncles do come home occasionally from India, and may well find things at sixes and sevens among their friends. One or two such events in the course of his three volumes may be allowed the moralist; but if he indulges much more frequently in out-of-the-way occurrences that serve his general design, he is thought a decidedly clumsy artist. Yet nothing can be more certain than that, in actual life, series of events do occur, all of which are greatly beyond that medium line which constitutes our ideal of the probable. As an example, a man will at once be overtaken by insolvency, by illness, by the losses of children, by a burning of his house, and all this in an abrupt or sudden manner, after many years of quiet, comfortable existence, unmarked by any such incidents. Or a considerable number of relations will die in the course of four or five years, and open a succession to wealth and title to an individual who originally had no expectation of it. There are, indeed, some conjunctures in actual life of so singular a nature, as to mock the highest flights of the human imagination.

I speak of those events as singular against the occurrence of which there is a great number of chances. For example, we are told in Brand's *History of Newcastle*, that a gentleman of that city, in the middle of the seventeenth century, dropped a ring from his hand over the bridge into the river Tyne. Years passed on; he had lost all hopes of recovering the ring, when one day his wife bought a fish in the market, and in the stomach of that fish was the identical jewel which had been lost! From the pains taken to commemorate this event, it would appear to be true; it was merely an occurrence possible, but extremely unlikely, to have occurred. A similar incident was lately recorded, with all the appearance of seriousness, in a popular miscellany. “Many years ago a lady sent her servant—a young man about twenty years of age, and a native of that

part of the country where his mistress resided—to the neighboring town with a ring, which required some alteration, to be delivered into the hands of a jeweller. The young man went the shortest way across the fields; and coming to a little wooden bridge that crossed a small stream, he leant against the rail, and took the ring out of its case to look at it. While doing so, it slipped out of his hand, and fell into the water. In vain he searched for it, even till it grew dark. He thought it fell into the hollow of a stump of a tree under water, but he could not find it. The time taken in the search was so long, that he feared to return and tell his story, thinking it incredible, and that he should even be suspected of having gone into evil company, and gamed it away, or sold it. In this fear he determined never to return—left wages and clothes, and fairly ran away. This seemingly great misfortune was the making of him. His intermediate history I know not; but this, that after many years' absence, either in the East or West Indies, he returned with a very considerable fortune. He now wished to clear himself with his old mistress; ascertained that she was living; purchased a diamond ring of a considerable value, which he determined to present in person, and clear his character, by telling his tale, which the credit of his present position might testify. He took the coach to the town of —, and from thence set out to walk the distance of a few miles. He found, I should tell you, on alighting, a gentleman who resided in the neighborhood, who was bound for the adjacent village. They walked together, and in conversation, this former servant, now a gentleman, with graceful manners and agreeable address, communicated the circumstance that made him leave the country abruptly many years before. As he was telling this, they came to the very wooden bridge. ‘There,’ said he; ‘it was just here that I dropped the ring; and there is the very bit of old tree into a hole of which it fell—just there.’ At the same time he put down the point of his umbrella into the hole of the knot in the tree, and drawing it up, to the astonishment of both, found the very ring on the ferrule of the umbrella.”* Here also was an occurrence against which, one would have previously said, the chances were as one to infinity. It was one of those things which we see to be most unlikely, yet must acknowledge to be possible, and, when well-authenticated, to be true.

There is a class of double occurrences, or coincidences, which serve to illustrate the same principle. How often will we hear a name or a fact mentioned, which we had previously never once heard of, and yet that name or fact will once come under our notice, from a totally different quarter, ere two days, or even one, have passed! For example, not a week before the penning of these remarks, a gentleman alluded, in conversation with me, to a Russian plant which is supposed to be of a partly animal nature, and to be in a kind of animal form, with which it chanced that I was unacquainted. Two hours after, consulting the Penny Cyclopædia on the subject of the barometer, my eye lighted on the next ensuing article—“*BAROMETZ*, a singular vegetable production, of which, under the name of the Scythian lamb, many fabulous stories are told. * * * It is, in reality, nothing but the prostrate hairy stem of a fern called *Aspidium Borometz*, which from its procumbent position and shaggy appearance, looks something like a crouching animal, &c.” Or two

* “The Pirate,” chapter xiii.

* Blackwood's Magazine.

persons, associated in our minds, but widely apart in life, will, by letter or visit, cast up in the same day. For example, I have received in one evening, letters introducing strangers from two cousins living in different countries, and from neither of whom I had previously received any communication for several years, except a single letter of introduction from one of the parties about three months previously. One day, proceeding to a place of business where I have duties to attend to, I passed a gentleman whom I recollected having met at a country-house ten years previously, but had not seen since. We formed two out of three guests entertained by a family consisting of three persons, all of them considerably advanced in life. I was aware that two of our entertainers were since dead. With a mind full of the recollections which this gentleman's face excited, I entered the office, and there sat, waiting for me, to consult about a small matter of business, a lady, the survivor of the family of our host, and whom also I had not seen since the dinner-party. On interrogation, I found that she had come there that day, without the least knowledge of the proceedings or whereabouts of the gentleman whom I had just seen in the street. Like myself, she had never once seen him since the day when we had all met ten years ago.

The following is a still more striking instance. In the early part of October, 1844, I was taking an excursion with a friend in Northumberland. Stopping for an hour at Morpeth, to refresh our horse, we asked for a newspaper to while away the time; but were told that the papers of that day had not yet arrived. I therefore resorted for amusement to a miniature copy of Crabbe's *Borough*, which I had put into my pocket for this purpose, selecting it from many books purely on account of its conveniently small size. The section of the poem on which my attention became engaged, was that in which occurs a striking description of the alarm occasioned to a picnic party when, in the midst of their enjoyments on a low sandy islet, usually covered at high water, they were informed that their boat had, by negligence been allowed to float away, leaving them a prey to the rising tide, unless they should be rescued by a passing vessel, which was not likely. The most forcible part of the description of the forlorn party, is that in which the behavior of various persons is put into contrast:

"Had one been there, with spirit strong and high,
Who could observe, as he prepared to die,
He might have seen of hearts the varying kind,
And traced the movement of each different mind:
He might have seen that not the gentle maid
Was more than stern and haughty man afraid;
Such, calmly grieving, will their fears suppress,
And silent prayers to mercy's throne address;
While fiercer minds, impatient, angry, loud,
Force their vain grief on the reluctant crowd."—&c.

Immediately after I had read this passage, the waiter put the *Sun* of the preceding evening into my hands. It contained an extract from an Edinburgh paper, giving an account of an accident which had happened a few days before to the Windsor Castle steamer, on her passage from Dundee to Leith with a large pleasure party, which had been witnessing the departure of the queen from the former port, after her short residence at Blair-Athole. The vessel had been allowed to strike on the Carr rock, when instantly music and dancing were exchanged for alarm and terror, as the almost immediate sink-

ing of the vessel was anticipated. Strange to say, the description of the behavior of the passengers was an exact reflection of that in Crabbe's poem, as if the writer had been reading that composition a short while before, and had copied it; or else the poem was so true to nature, that an actual occurrence unavoidably resembled it. The identity was perfect, even to the particular of gentle women maintaining a quiet and resigned demeanor, while strong men were frantic with vain terror. This will clearly appear from the following passage in the report, which I had the curiosity to search out in the file of the paper in which it originally appeared:—"In a few moments, and the crowd of human beings collected on board, who had just before been radiant with gayety and good humor, changed into a wretched, terrified, and helpless mass, among whom every moral quality of the mind might be discerned brought out into frightful relief, from the sternest of stubborn endurance, to the lowest point of pusillanimity and despair. There was no distinction of age or sex; *men howled and ran about frantic like women; and women were there, young and beautiful, who exhibited to the full the calmness of moral heroism.*"—*Edinburgh Courant*, October 3, 1844.*

The day after, I went to attend service in St. Nicholas' church, Newcastle, full of the recollection of the covenanters entering the town after their victory over Charles I. at Newburnford, in 1640, when Alexander Henderson preached a sermon on the text, "And the Lord said unto my lord, sit thou on my right hand, until I make thine enemies thy footstool." Imagination could not resist bodying forth the scene of two hundred years ago—a stern puritan army, flushed with their first victory, listening grimly to an application of this sublime promise, amidst the long-withdrawing aisles of this noble old pile. So possessed in mind, it was absolutely startling to come suddenly, in the readings of the day, upon this very text—"The Lord said unto my lord," &c. This looked like being persecuted with coincidences.

One might say that, if real life gives such striking phenomena as these, while fiction is forbidden to use them, records from actual life ought to be far more interesting, even to the readers for mere excitement, than any of the effusions of fancy. And it really does seem far from unlikely that, if the former were chronicled with fidelity, they would be apt to run romance entirely out of the market.

The wonder, after all, remains, that events, against which there are so many chances, should occur so often as they seem to do. Let us consider what probability actually is. An able philosopher of our century thus speaks of it:—"It is to the imperfection of the human mind," he says, "and not to any irregularity in the nature of things, that our ideas of chance and probability are to be referred. Events which to one man seem accidental and precarious, to another, who is better informed, or who has more power of generalization, appear to be regular and certain. * * * The laws of the material world have the same infallible operation on the minute and the great bodies of the universe; and the motions of the former are as determinate as those of the latter." He adds, that every particle of water or air has described from the beginning a *trajectory* or path determined by mechanical principles, and which is therefore *knowable*, "and would be an object of science to a mind informed of all the

* On inquiry, it appears that the writer of the report had not previously read the passage in the *Borough*.

original conditions, and possessing an analysis that would follow them through their various combinations. The same," he continues, "is true of every atom of the material world: so that nothing but information sufficiently extensive, and a calculus sufficiently powerful, are wanting to reduce all things to a certainty. * * * Probability and chance are thus ideas relative to human ignorance. The latter means a series of events not regulated by any law that we can perceive. Not perceiving the existence of a law, we reason as if there were none, or no principle by which one state of things determines that which is to follow."*

Unable to discover or follow the laws by which events of this nature are determined, we can nevertheless reduce them to calculation in a particular way. All are familiar with the throwing of dice. There being six sides, any of which may be uppermost, the chance of throwing the die with a particular side, say the ace, uppermost, is one-sixth. With two dice, the chance of throwing two aces is 1-36th: as each face of the one die may be combined with any face of the other. Thus we learn that, "when any event may fall out a certain number of ways, all of which, to our apprehension, are equally possible, the probability that the event will happen, with certain conditions accompanying it, may be expressed by a fraction, of which the numerator is the number of instances favorable to those conditions, and the denominator the number of the possible instances." Now observe, in a couple of dice there are but thirty-six combinations; but what would be the denominator of a fraction which should express the little likelihood of my being engaged in reading Crabbe's account of the distressed pic-nic party, at the moment when a newspaper was approaching me, containing an account of a similar occurrence, expressed almost in the same terms! One can see in a moment the possibility of such an event; but he cannot help thinking, at the same time, that thousands of lives were likely to have passed without its occurring in one of them. It seems difficult to reconcile the frequency of such coincidences, which is matter of familiar observation to all, with the idea of our philosopher, that all secular events might be reduced under fixed laws, if we only could trace the series in their mutual dependency.

Some considerations will, nevertheless, occur to bring such events into at least an approximation with our ideas respecting fixed laws. In the first place, there are what may be called extenuating circumstances. These we usually discover when we look narrowly into particulars. For example, the scriptural text already quoted, being a portion of the 110th Psalm, had a chance of occurring in the usual readings of the Psalter equal to about one in sixty-two (the Psalms being divided into so many portions for reading during the month.) Then it is repeated no fewer than five times in the New Testament. In the portions of Scripture appointed for the daily lessons throughout the year, chapters containing this passage occur no fewer than thirteen times. This obviously added very considerably to the chance that, on attending worship in the St. Nicholas' church for the first time I should hear Henderson's text repeated. Thus the total likelihood was not so little as one would, on a cursory glance, imagine. It is, in the second place,

to be observed that the total number of acts, movements, and occurrences of every kind in life must be much greater, even in the case of the most quiet-living people, than at first sight appears. If this truly be the case, instances of coincidence must bear a much smaller proportion to the entire mass than we are apt to suppose; that is the same thing as to say, that the frequency of their occurrence is more apparent than real. Again, amidst the multitude of the things which pass unobserved and unremembered, there may of course be many occurrences of facts and other particulars, which we believe to be new to us when they occur collisively: thus the apparent first of the two instances may be the tenth, or twentieth, or hundredth, instead of the first. All of these considerations undoubtedly tend to bring the supposed supernaturality *towards*, if not wholly *into*, naturality. If so much can be accounted for from what we know, let us add some further unknown quantity for what we do not know, and then perhaps little, if any, difficulty will remain.

THE WATER-LILY.

BURTHENED with a cureless sorrow,
Came I to the river deep;
Weary, hopeless of the morrow,
Seeking but a place to weep;
Sparkling onwards, full of gladness,
Each sun-crested wavelet flew,
Mocking my deep-hearted sadness,
Till I sickened at the view.
Then I left the sunshine golden
For the gloomy willow-shade,
Desolate and unbeholden,
There my fainting limbs I laid.
And I saw a water-lily
Resting in its trembling bed,
On the drifting waters chilly,
With its petals white outspread.
Pillowed there, it lay securely,
Moving with the moving wave,
Up to heaven gazing purely,
From the river's gloomy grave.
As I looked, a burst of glory
Fell upon the snowy flower,
And the lessoned allegory
Learned I in that blessed hour:—
Thus does Faith, divine, indwelling,
Bear the soul o'er life's cold stream,
Though the gloomy billows swelling,
Evermore still darker seem.
Yet the treasure never sinketh,
Though the waves around it roll,
And the moisture that it drinketh,
Nurtures, purifies the soul.
Thus aye looking up to heaven
Should the white and calm soul be,
Gladden in the sunshine given,
Nor from the clouds shrink fearfully.
So I turned, my weak heart strengthened,
Patiently to bear my woe;
Praying, as the sorrow lengthened,
My endurance too might grow.
And my earnest heart beseeching
Charmed away the sense of pain;
So the lily's silent teaching
Was not given to me in vain.

Chambers.

* Playfair's Works, iv., 424.

THE NEW "HOLY" ALLIANCE.

WHAT is the price which the ministry has consented to pay for O'Connell's support? He is too shrewd a judge of the value of his votes and influence to let them go cheap. The cry of Conciliation-hall now is, that there never was so good a government for Ireland as the present, that it must be supported, that cheers for repeal are to give way to cheers for Russell. This altered tone must have been bought at a high price.

The priests are with Mr. O'Connell to a man. They are in the secret of the promises he has received, and of his hopes of their fulfilment. Are we to suppose the priesthood so very independent as to join in a shout to swell whig popularity without sure expectation of commensurate advantage to themselves?

There are two objects dear alike to Romish ambition and to whig desire. They are, the destruction of the Protestant establishment in Ireland, and the endowment of the Romish church. The premier makes no secret of his own wishes, but seeks to disarm vigilance by avowing he has no thought of carrying them into effect. He is waiting for the next election.

Some members of the liberal party, very few it must be confessed, honestly opposed to the endowment of popery, have taken alarm at the near prospect of that measure being brought forward with the whole weight of government support. Mr. Robertson, a writer, we believe, in the "Westminster Review," has just issued a pamphlet, expressing his conviction that the endowment of the Church of Rome is already a settled question in the cabinet. His language is clear and logical:—

"Lord John Russell avows himself, like a man of honor, favorable to the reduction of the Protestant, and the endowment of the Catholic, Church of Ireland. This is the view entertained by nearly everybody who voted for the Maynooth endowments. Never was there a ministry so favorable to Roman Catholics. Mr. Macaulay will discover the slip in logic he made use of to secure his election. Cogeney will come to him, and he will show, without an error in mood or figure, how maintenance is a necessary sequence of preparation for the priestly office. All his colleagues think so. Every sound head must regard the position Mr. Macaulay, Mr. Gibson Craig, and Mr. Fox Maule take as *uniquely* preposterous. On another occasion we may show how completely and conscientiously the whole Russell administration are committed to the endowment of popery. Votes, speeches, reviews, pamphlets, may all be quoted to prove how completely they are pledged, how cordially they are wedded to this great whig delusion.

"The exact purport of the answer of the premier to this question—'Will you pay the priests?'—was, 'I will when I can.' He will have his eye on a new parliament. Earl Grey and Sir George Grey, the colonial and the home secretaries, are both devoted to this measure. Sir William Somerville, the *protégé* of O'Connell, is the home under-secretary. Mr. Wyse, who enjoys the friendship and confidence of the highest dignitaries of the Catholic church, is on the Board of Control: Lord Palmerston has given priests glebes privately, and recommended the same course to the government publicly. If ever there was an administration which had its purpose blazoned upon the forehead of it, this administration has been constructed with a view to the endowment of popery. For one person in the upper liberal circles against paying any sect,

there are twenty in favor of paying all. Everybody thinks it good policy to pay the priests and make good subjects of them. Catholic ascendancy is the cherished purpose of Conciliation-hall. It will be done when O'Connell wishes it; for he is the strongest, and premiers are not false to their own convictions when their interest coincides with them.

"O, but the Catholics will not take the pay!" It is amazing what some heads are fitted to believe, and some tongues to say. Did not the welkin of the whole world ring with a shout of Catholic joy when the state undertook to provide for the education of the priesthood in Ireland? Will they who rejoiced over the maintenance of the students reject the maintenance of the priests of Maynooth? Catholic ascendancy in Ireland is the Catholic notion of justice. In the teeth of all his loud professions of voluntarism, now silent, Mr. O'Connell, in a memorable speech in the beginning of last year, made his last declaration on this subject; which was, that as Presbyterianism was the established religion of Scotland, and Episcopacy of England, Catholicism ought to be the established religion of Ireland. Only imagine the Vatican spurning state pay! As much of state pay and as little of state control as possible is the object of the Irish priesthood. Gold as much as they can get, with as little of it as possible in the shape of chains, is the object of the priests."

This able extract states the question with perfect fairness. The Protestant church will be reduced, and the Romish church endowed, the instant Lord John Russell can securely count on his parliamentary majority.

We quite agree with Mr. Robertson that a state provision for the maintenance of priests is a necessary sequence to state provision for the education of priests. One follows the other naturally. Every argument used for the endowment of Maynooth can be urged with tenfold force for the endowment of Romish benefices.

The danger is apparent. If the country will make no provision against it, we must expect to encounter it unprepared, and hopeless of resistance. The policy, once put in action, can only end with the entire destruction of the Protestant church in Ireland, and in the absolute dominion of the church of Rome. Mr. O'Connell may, after all, be sincere; these changes would greatly smooth the way for repeal.—*Britannia*, 8 Aug.

From the *Britannia*, Aug. 15.

THE CANADIAN "LEAGUE."

THE speech of Lord Ashburton on Monday relieved the monotony of the debate by a reference to the real measure before the house, and the consequences likely to flow from it. His address is marked by the practical genius for which this eminent commercialist is distinguished. No man is better entitled to speak with authority on questions affecting our colonies, because no man is more deeply interested in their prosperity, or has had more extensive experience in their trade. He is neither a theorist nor a blind worker in the great transactions of commerce. His position, like that of the commander of an army, enables him to command a view of the whole field of action, and to combine the principles of science with the necessities of the time. If he goes farther than most of those who took part in the debate, it is because he sees farther, and looks more steadily to remote consequences, not because he is more visionary in his opinions.

Very wisely, as we think, Lord Ashburton says nothing of slavery in connexion with this question. The real point at issue, in his judgment, is, whether our whole system of colonial protection is to be retained or abolished. He is satisfied that the principle of free trade, once acknowledged and acted on by the legislature, must be carried out to its full extent. We yield entire assent to this frank and decided avowal of his convictions:—

"This measure involved a complete change in the whole colonial system of this country; it involved, in fact, the question of our having colonies at all. All the world must admit that the principle of protection was sometimes carried to an absurd and ridiculous extent; but that some degree of protection was required by the dependencies of a country whose great wealth had been created by colonies and commerce, no man possessed of political knowledge or experience would be disposed to controvert. The principle on which this measure was founded necessarily involved the loss of these colonies."

These remarks are true to the letter. Political systems are not like material edifices, visible to sight. There is nothing tangible in them. They cannot be touched, or handled, or examined, or measured; and hence to the careless or ignorant they may seem to have no existence. But, in reality, they are composed of many parts, and are held solidly together only by the support those parts afford to each other. You cannot deprive our colonial system of one of its main pillars without grievously damaging the whole structure. When the supports are weakened, it must be taken down as rapidly as possible lest it should by its own weight descend in ruins.

We have already an illustration of this in the state of affairs in Canada. One party is indignant at the withdrawal of protection to Canadian exports, and vehemently protests against the injustice of charging on the colony the expenses of those works undertaken on the faith of a market being reserved for its surplus produce in Great Britain. A second party, believing free trade to be inevitable, considers only how the Canadians can take advantage of it, to remove those restrictive laws by which the parent country has made her colonies a source of wealth and extended commerce to herself. It is said, very reasonably, that, if the principle of buying in the cheapest and selling in the dearest market is to be acted on by the imperial legislature, it must also be acted on by colonial legislatures; and that, if Canadian exports are to meet with no more favor from England than the exports of foreign countries, the people of Canada are entitled to purchase the commodities they require wherever they can obtain them to the greatest advantage. They go a little farther, and directly assert that it is not for the interest of Canada to have any restrictions placed on her carrying trade; they say freights should be regulated by the same principle as other operations of commerce, and that the traders of Canada have a right to obtain them at the cheapest rates that are offered. In short, they insist that the British navigation laws, as far as they regard Canada, shall be wholly and entirely repealed. We confess we do not see how this demand can be resisted.

A free-trade association has been formed at Montreal to agitate for those changes indicated above, which, it is asserted, are rendered absolutely necessary by the legislative enactments in England during the present session, and which are demanded

equally by reason and by justice. This Canadian League has its organ in a weekly journal, the *Canadian Economist*, in which its views are urged with great freedom and vigor. In an able report from the association a list is given of those articles on which high discriminating duties are imposed for the benefit of the English manufacturer. We extract a few of the items:—

Articles.	Foreign.	British.	Discrimination.
Coffee,	5s. per cwt. & 1d. p. lb.	1d. p. lb.	5s. pr. cwt.
Glass and Glassware,	20 pr. cent.	5 pr. cent.	15 pr. cent.
Harness,	12 "	5 "	7 "
Hardware,	12 "	5 "	7 "
Hats, Leather, Wool- len, Cotton,	12 "	5 "	7 "
Iron, except Pig,	12 "	5 "	7 "
Jewellery,	12 "	5 "	7 "
Leather Manufactures,	12 "	5 "	7 "
Machinery,	17 "	10 "	7 "
Musical Instruments,	12 "	5 "	7 "
Manufactures, Cotton, Linen, Woollen,	12 "	5 "	7 "
Paper Manufactures,	12 "	5 "	7 "

These discriminating duties the League requires shall be given up. It seems there will be no opposition to their demand from the home government. Power will be allowed our colonial legislatures to deal with discriminating duties as they think best. Our manufacturers who have hitherto held almost exclusive possession of the colonial markets will then, probably, find powerful rivals in them. The goods of the United States can be carried to the West Indies and Canada more rapidly and at less expense than from the ports of Great Britain; and it is, therefore, only reasonable to conclude that a large portion of the trade and commerce hitherto enjoyed exclusively by ourselves will be diverted to other sources.

But it is on the repeal of the navigation laws that the Canadians lay the most stress. In the free-trade manifesto, the "baneful influence" of those laws is dwelt on at length, and the people are urged to join in a vigorous effort for their total abolition. Some passages in the report show how keenly the restriction is felt, and what hearty efforts will be made for its removal:—

"The council trusts that a representation of the injury to this province, arising from the restrictive character of the British navigation laws, is all that is requisite to induce the British ministry to cause their modification, so far as respects this colony. Their baneful influence has, more especially during the present year, been felt both in our export and import trade. Such has been and is the scarcity of British vessels, adapted to the conveyance of wheat and flour, in the ports of Quebec and Montreal, that freight has advanced fully fifty per centum beyond the remunerating or average rate. Now, had those laws permitted, foreign vessels could have been procured in the ports of the United States, at moderate rates, (as is manifest from the low freights between New York and Britain,) to convey the produce to its destined market. Is it not obvious that we are thus placed in a much less advantageous position than foreigners, in being taxed to support British shipping, and that tax offers great encouragement to the western producer to send his goods via the United States, rather than by the route of the St. Lawrence? Thus this colony is laboring at the same time under the twofold inconvenience of removal of protection, and prohibition of free trade."

"The like evil is severely felt in the import trade of the province, and is exemplified in the article of muscovado sugar, of which our supplies are now principally derived from the Spanish islands. The navigation laws, on which we now animadvert, prevent our importing foreign commodities in any but British ships, or ships of the country where the goods are produced. Now, Spain has little shipping, and none suitable for the trade with America, and there are no British vessels to be met with in the Spanish islands. The importer of a cargo of sugar to this province is thus compelled to charter a British vessel from some distant port, to proceed in ballast, to convey the cargo, for which he pays a freight of, say 4s. per cwt., or fully twenty-five per cent. on the prime cost of the article, *whilst there are fleets of American vessels on the spot, which would convey it at one half that rate.* Can he, then—drawing his supplies of sugar in this circuitous and expensive method—compete in the western market with the merchant of the United States? Obviously he cannot; nor need it be matter of surprise that the trade, which, under a free system, would flow through the St. Lawrence, is thus diverted to other channels."

We do not see how a Russell government is to oppose itself to these representations. If we allow the colonies no favor, we have no right to place them at a disadvantage. They are entitled to a real, not a nominal, equality. If our navigation laws prevent them from sending or receiving commodities so cheaply as they might otherwise do, those laws must be given up. We cannot be unjust to our colonies if we would, because *we cannot deprive them of the power of resistance.*

It is assumed, indeed, that the people of our colonies care little for financial considerations, and that they are willing to forego all benefits, nay, even to incur serious disadvantages, for the honor of being connected with the British empire. This theory is flattering to our pride. We may wish it to be true, but it will hardly stand the test of examination. The current of experience is against it.

It was a point of finance, a mere question of the pocket, that produced the American revolt and the war that followed it. The tax was trifling we know; and we quite agree with those who say the Americans fought for a principle more than against the duty on tea. But that principle was still a financial principle; it was, that the pecuniary interests of the people should not be attacked against their will; it was, in short, that they would not submit to be taxed for the benefit of the parent country.

The Canadians, according to present appearances, are ready to hoist the same banner; taxation may take the shape of a navigation law as well as of a direct impost; and the Canadians openly declare their repugnance to be *taxed* for the support of British shipping. Our colonies were perfectly willing to live under a protective system, while it sheltered and benefited them. But it is not to be expected that they will patiently suffer all its evils while deprived of its benefits. One change must be followed by others. In a commercial sense our colonies, since we choose to abolish all differential duties in their favor, must be made *independent*. The inquiry will not then long be allowed to rest—Of what use is a political dependence that is barren of useful results, and is known only by the exercise of a distant, an arbitrary, and a capricious authority?

A MOTHER'S RESIGNATION.

"There are griefs that lie in the heart like treasures.
Till Time has changed them to solemn pleasures."

No, not forgotten! Though the wound has closed,
And seldom with thy name I trust my tongue,
My son ' so early lost, and mourned so long;
The mother's breast where once thy head reposed
Still keeps thy image, sacred through long years,
An altar, hallowed once with many tears.

How oft my heart beats at some idle saying,
Some casual mention of that foreign land
Wherein thy grave was dug with hasty hand,
And thy sole requiem was thy mother's praying;
Till o'er the ocean swift-winged memory flies,
To that lone forest where my first-born lies!

Sometimes, when in my other babes I trace
A momentary likeness unto thee—
Thy smile that ever shines in memory,
Thy thoughtful eyes, thy love-illumined face—
I clasp the wondering child unto my breast,
And fancy that my arms round *thee* are prest.

I think of thee, but 'tis with grief no longer;
I number thee among my children still;
Though parted in the flesh, by God's high will,
I feel my soul's deep love for thee grow stronger:
Like one of old, I glory to have given,
Out of my flock, an angel unto heaven.

Chambers' Journal.

As an instance of the adaptation between the force of gravity and forces which exist in the vegetable world, we may take the positions of flowers. Some flowers grow with the hollow of their cups upwards; others "hang the pensive head," and turn the opening downwards. The positions in these cases depend upon the length and flexibility of the stalk which support the flower, or, in the case of the *euphorbia*, the germs. It is clear that a very slight alteration in the force of gravity, or in the stiffness of the stalk, would entirely alter the position of the flower-cups, and thus make the continuation of the species impossible. We have, therefore, here a little mechanical contrivance, which would have been frustrated if the proper intensity of gravity had not been assumed in the reckoning. An earth, greater or smaller, denser or rarer, than the one on which we live, would require a change in the structure and strength of the footstalks of all the little flowers that hang their heads under our hedges. There is something curious in thus considering the whole mass of the earth, from pole to pole, and from circumference to centre, as employed in keeping a snowdrop in the position most suited to the promotion of its vegetable health.—*Whewell.*

A STEREOTYPED MIND.—At a public meeting at Scarborough, the Rev. B. Evans made this striking remark:—"I value not at all the mind that is stereotyped. Give me the sort of mental type that can be changed when required, that will admit of additions and improvements, such as increasing light and intelligence demand."

NANTUCKET SAILORS.

BY THE REV. MR. ABBOT.

A MAN was speaking a few days ago of the emotions with which he was overwhelmed, when he bade adieu to his family on his last voyage. The ship in which he was to sail was at Edgartown on Martha's Vineyard. The packet was at the wharf which was to convey him from Nantucket to the ship. He went down in the morning and saw all his private sea stores stowed away in the sloop and then returned to his home to take leave of his wife and children. His wife was sitting at the fireside struggling in vain to restrain her tears.

She had an infant a few months old in her arms, and with her foot was rocking the cradle in which lay another little daughter about three years of age, with her cheeks flushed with a burning fever. No pen can describe the anguish of such a parting. It is almost like the bitterness of death. The departing father imprints a kiss upon the cheek of his child. Four years will pass away ere he will again take that child in his arms. Leaving his wife sobbing in anguish, he closes the door of his house behind him. Four years must elapse ere he can cross that threshold again. One sea captain upon this island has passed but seven years out of forty-one upon the land.

A lady said to me a few evenings ago, "I have been married eleven years, and counting all the days my husband has been at home since our marriage, it amounts to but three hundred and sixty days." He is now absent, having been gone fifteen months, and two years more must undoubtedly elapse before his wife can see his face again, and when he shall return it will be merely a visit to his family for a few months, when he will again bid them adieu for another four years' absence.

I asked the lady, the other day, how many letters she wrote to her husband during his last voyage. "One hundred," was the answer. "And how many did he receive?" "Six." The invariable rule is to write by every ship that leaves this port or New Bedford, or any other port that may be heard of for the Pacific Ocean. And yet the chances are very small that any two ships will meet on this boundless expanse. It sometimes happens that a ship returns, when those on board have not heard one word from their families during the whole period of their absence.

Imagine then the feelings of a husband and father, who returns to the harbor of Nantucket, after the separation of forty-eight months, during which time he has heard no tidings whatever from his home. He sees the boat pushing off from the wharves which is to bring him the tidings of weal or woe. He stands pale and trembling pacing the decks with emotions which he in vain endeavors to conceal. A friend in the boat greets him with a smile, and says, "Captain, your family are all well." Or perhaps he says, "Captain, I have heavy news for you, your wife died two years and a half ago."

"A young man left this island last summer, leaving in his quiet home a young and beautiful wife, and an infant child. The wife and child are now both in the grave. But the husband knows not, and probably will not know it for some months to come. He perhaps falls asleep every night thinking of the loved ones left at his fire-side, little imagining that they are both cold in death.

On a bright summer afternoon, the telegraph announces that a Cape Horn ship has appeared in the horizon, and immediately the stars and stripes of

our national banner are unfurled from our flag-staff, sending a wave of emotion through the town. Many families are hoping that it is the ship in which their friends are to return, and all are hoping for tidings from the absent. Soon the name of the ship is announced; and then there is an eager contention with the boys to be the first bearer of the joyful tidings to the wife of the captain. For which service a silver dollar is the established and invariable fee.

And who can describe the feelings which must then agitate the bosom of the wife? Perhaps she has heard of no tidings from the ship for more than a year. Trembling with excitement, she dresses herself to meet her husband. "Is he alive," she says to herself, "or am I a widow, and the poor children orphans?" She walks about the room, unable to compose herself sufficiently to sit down. Eagerly she is looking out of the window, and down the street; she sees a man with hurried step turn the corner, and a little boy hold of his hand.

Yes, it is he. And her little son has gone down to the boat and found his father. Or, perhaps, instead of this, she sees two of her neighbors returning slowly and sadly, and directing their steps to her door. The blood flows back upon her heart. They rap at the door. It is the knell of her husband's death. And she falls senseless to the floor, as they tell her that her husband has long since been entombed in the fathomless ocean.

This is not fiction. These are not extreme cases which the imagination creates. They are facts of continued occurrence—facts which awaken emotions to which no pen can do justice.

A few weeks ago a ship returned to this island, bringing the news of another ship, that was nearly filled with oil, that all on board were well, and that she might be expected in a neighboring port in such a month. The wife of the captain resided in Nantucket, and early in the month, with a heart throbbing with affection and hope, she went to greet her husband on his return.

At length the ship appeared, dropped her anchor in the harbor, and the friends of the lady went to the ship to escort the husband to the wife from whom he had been so long separated. Soon they sadly returned with the tidings that her husband had been seized with the coast fever, upon the island of Madagascar, and when about a week out, on his return home, he died and was committed to his ocean burial. A few days after I called upon the weeping widow and little daughter in their destined home of bereavement and anguish.

SONNET.

BY THE HON. MRS. NORTON.

O for the time—the happy sinless time—

When first we murmured forth our infant prayer,
Listened with reverence to the church-bells'
chime—

Gazed on the sky, and deemed that God dwelt
there!

No more we hear those holy deep toned bells;

But as their echo trembles on the air,
So in our sorrowing minds remembrance dwells—

Breathing of those fine days ere passion's sigh,
Remorse and sorrow, (sad the tale she tells,)

Polluted the petition sent on high;—

When we knelt sinless, and our God alone
Was in the prayer that rose to his Almighty throne.

DISCOVERY OF COPPER MINES IN AUSTRALIA.

AFTER the great depression which the Australian colonies have suffered of late, it is gratifying to find that a new impulse has been given to the energies of the colonists around Adelaide by the discovery of rich mines of copper. The discovery of the copper ore was entirely accidental. A son of Captain Bagot, in his chance rambles, had picked up a greenish stone, and carried it home, where it excited some attention. A short while afterwards, Mr. Dutton, having gone to the same locality in search of some stray cattle, was attracted by a greenish-looking substance imbedded in the shaly rock, which there rose to the surface. He carried home a specimen, and, showing it to his friend Bagot, it was ascertained to be an ore of copper of the same nature as the specimen found by his son. The next object of these enterprising gentlemen was to get possession of the land embracing this hidden treasure. This they did by a regular purchase from government of eighty acres, at the price of one pound sterling per acre. It appears that there is no reserve made by government in the sale of lands, but that all minerals, and everything else, become the sole property of the purchaser. As the copper ore in this locality comes to the surface of the soil, the working of such a mine is a comparatively easy task; and some Cornish miners being on the spot, operations were commenced immediately, and in due time a quantity of the ore was sent to England. It was found that the ores consisted of a carbonate and sulphuret of copper; and so rich were they, that, on an average, they furnished 29½ per cent. of pure metal; and the sale of the ore at Liverpool brought an average of £24, 8s. 1d. per ton—a price greatly above that of any British ores, or even of those of South America, with one exception. The average price of British and European ores is from £5 to £6 per ton; and the South American brings from £10 to £15, the richest being £29. The enterprising proprietors of the Kapunda mine, ascertaining that some adjoining lands contained copper also, became purchasers of additional ground; but the value of the mines having now to some extent transpired, the price per acre was raised tenfold. Another locality containing very rich ore was soon after discovered in the Mount Lofty range of hills, about ten miles from Adelaide. This, called the Montaculi copper mine, has been purchased by a company, and is now also in full operation. From the number of buffaloes in the country, the facility of carrying the ore to the shipping port is very great. Improved modes of roasting the ores, and thus lessening greatly their bulk, are also being adopted. The whole colony is in activity, and the trade, if pursued with moderate caution and prudence, is likely to be of essential importance to the community. Not only is the British market open for the commodity, but there is also a wide field in India, China, and other parts of the world.

A volume just published by Mr. F. Dutton on South Australia and its mines,* affords an interesting detail of this recent discovery, as well as the most recent notice of the trade and prospects of South Australia. The colonies appear to be gradually recovering from the late effects of over-importation and excessive speculation. Cattle and

sheep are in such abundance, that the principal consumpt consists in melting down the carcasses in order to obtain their tallow. The newly-discovered mines, however, promise to employ somewhat more profitably the muscular powers of the buffaloes, as well as to furnish steady and profitable labor to a considerable number of miners, engineers, and other artisans required for mining operations.

IDIOCY.

DR. CAMPBELL, in a communication published in the Northern Journal of Medicine, states, on the authority of Dr. Kombst, that an unusual number of idiots and deformed persons are to be found at Jena, in the Grand Duchy of Weimar. This fact is, by the medical men of the place, coupled with the circumstance of there being brewed at Lichtenhain, a neighboring village, a very strong beer, of pleasant taste, which is a great favorite with the inhabitants of Jena. This beer is very intoxicating, and the state of intoxication produced by it is far more violent than that brought about by any other beverage in common use. These highly-intoxicating qualities of the Lichtenhain beer are ascribed to belladonna, which, it is said, the brewers mix with the beer. Now, no day passes without some of the inhabitants of Jena returning home in the evening highly intoxicated; and the idiotic and deformed children are regarded as the offspring of fathers addicted to this pernicious beverage.—This is a curious surmise, and one which after-experience is most likely to confirm; for there is no reason why mental deformity should not be transmissible as well as physical malformation—which, unluckily, is but too well-authenticated. And should it be confirmed, what a fearful responsibility do such men incur, who, through vicious propensities, not only destroy their own constitutions, but transmit to their innocent offspring an enfeebled frame, and the worst of all maladies—a hopeless imbecility of mind! Our chief distinguishing characteristic in creation is MIND, the noblest of all the Creator's gifts; and no offence can be more enormous than the debasement of that gift by voluntary indulgence in gross and unseemly practices. Most people, indeed we might say all, make a great profession of regard for their offspring; but we question that sincerity in every case where there exists not a strict attention to such habits of life as will, to the best of human knowledge, secure for that progeny a sound and healthful constitution. The basis of a sound constitution, bodily and intellectually, is infinitely more valuable than any other bequeathment a parent can make. Without the one, life cannot be an enjoyment; without the other, progress is utterly unattainable.

LAWFUL DUELLING.

A LETTER from Munster, Westphalia, of the 30th ult., published in the Journal des Debats, contains the following:—

"The day before yesterday we were witnesses of an afflicting spectacle, and which to a certain degree transported us to the middle ages. This spectacle was that of a duel under the sanction of justice.—The following is an account of this strange affair:—

"Two young officers, the Baron de Deukhaus, a lieutenant in the 11th Regiment of Hussars, and M. de Bonnhart, also a lieutenant in the 13th Infan-

* South Australia and its Mines. With an Historical Sketch of the Colony, under its several administrations, to the period of Captain Grey's departure. By Francis Dutton. London: Boone. 1846.

try, had, whilst playing at billiards in a coffee house at Munster, a violent dispute, in which M. de Deukhaus made use of several offensive expressions towards his adversary.

"These words having been uttered in a public place, and before a great number of witnesses, M. de Bonnhart felt himself under the necessity of demanding public satisfaction, and to this effect cited M. de Deukhaus to appear before the tribunal of honor sitting at Munster. It is known that for the last two years tribunals of this description are instituted in all the divisions of the Prussian army.

"This tribunal, conformably to the law, used all its efforts to induce the offending party to retract the offensive expressions, and not being able to succeed, came to a decision that, considering the words in question attacked the honor of M. de Bonnhart, the latter could no longer continue in the army without having obtained public satisfaction; and considering that M. de Deukhaus obstinately refused to grant him such satisfaction, the tribunal authorized a duel between the two parties, according to the military rules.

"The duel took place on Monday, June 29, at three o'clock in the afternoon, in a plain situate to the north of the city of Munster. A platform was erected in the middle of the plain, on which was seated the tribunal, the judges of the combat.

"Before the tribune, a large space, surrounded by ropes supported by staves, was reserved for the combatants. Some detachments of infantry and cavalry were placed round the enclosed ground and tribune of the judges. At an early hour an immense crowd filled the vast plain, in order to witness the strange contest which was about to take place.

"At three o'clock precisely the judges, wearing their uniforms, took their places in the tribune. They again attempted to effect a reconciliation, and this attempt also failing, authorized the combat to take place.

"It was agreed upon by the two adversaries, with the sanction of the tribunal, that the combat should take place with cavalry swords, and be continued until one of the adversaries became *hors de combat*, and that both should fight with their heads uncovered and in their shirt sleeves.

"A certain number of sabres were then brought forward, and the two adversaries, after having bound their eyes, took by chance their weapons. Then taking off the handkerchiefs from their eyes, as well as their coats and hats, they put themselves in an attitude of defence, and at a signal given by the president of the tribunal, the combat began.

"MM. de Deukhaus and de Bonnhart fought with the greatest obstinacy. The latter successively received two slight wounds in the arm, but soon afterwards wounded his adversary so severely in the thigh, as to render it impossible for the latter to continue the combat.

"When the surgeons had dressed the wounds of the officers, the president of the tribunal again attempted to reconcile them; this time he was immediately obeyed, and the two adversaries embraced each other. The public, which had throughout the combat observed the profoundest silence, hailed the reconciliation with loud and continued applause.—Two coaches took away the late opponents, and M. de Bonnhart assisted in carrying M. de Deukhaus to his. The tribunal then separated, and the crowd quietly dispersed.

"It is the first time that a tribunal of honor in Prussia has ever authorized a duel. All the disputes which had been hitherto brought before the tribunal, had invariably terminated by a reconciliation."

THE REFORMATION IN GERMANY.

THE new Reformation has ended (as seemed but too probable at first) in one of the thousand forms of infidelity that are the curse of German speculation and inquiry. Unable to discern the difference between truth and error, the synod of the congregations have abjured the divinity of the Lord, together with the corruptions of Rome. Thus a serious injury has been done by these rash and presumptuous men to the cause of scriptural truth; and the movement commenced by Ronge, from which so much was anticipated, will only tend to bring German Protestantism into contempt, and to strengthen the hands of Rome. The following letter is taken from the *Morning Herald*. Other accounts received entirely confirm its accuracy;—

"Berlin, July 27.—We have news of the result of the synod of the congregations professing the apostolical faith, which has been held at Schneidemuhl; and it is most afflicting. So unblushing was the denial of the saving truths of the gospel manifested at this meeting, that Dr. Jettmar and his lay coadjutor withdrew in disgust before its sittings terminated. They represented the apostolical flock in this city, and, in spite of all the persuasions and exhortations which Christian love and faithfulness could urge, were unable to prevent the meeting from repudiating the confession of the Holy Trinity, the divinity of Jesus Christ, and the personality of the Holy Ghost. Not only did the members protest against the adoption of the three œcumenical creeds, but treated even the apostles' creed with slight. The Godhead of the Saviour having become the subject of discussion, the Rev. Mr. Port, of Posen, who acted as president, asked whether any one present really believed that Jesus Christ was very God! And upon one of the Berlin deputies replying that he believed it, and was as fully convinced of it as of his own existence, the president treated the assertion with scorn and contempt. Again, when the Berlin deputies earnestly besought the assembly not to reject the apostles' creed, and to abstain from abbreviating it, the same individual observed that it contains 'arrant nonsense.' One of the deputies called upon Czerski to use his influence to discountenance so unscriptural and unbecoming a remark, and to support the opposition raised by them in behalf of the apostolical symbol. He answered that he saw nothing objectionable in the remark; and for himself was averse to all confessions, (symbolicism,) and should vote for the doing away with all creeds, and the adoption of the Bible as the only standard. Dr. Thirnen was also present, and proposed a confession for the congregations of the Grand Duchy of Posen, which is of so equivocal a character as to suit almost every shade of belief, and the meeting adopted it."

This must put an end to the movement, which henceforth can only result in some declaration of infidelity. It will next be carried that the Bible was not written by inspiration; then that it is without authority; and lastly, that all revelation is a fable, and Christianity is an imposition. May this country long be preserved from the fatal errors of German speculation!—*Britannia*.

CORRESPONDENCE.

Parts of Mr. Walsh's letter to the National Intelligencer, dated Paris, 16th August.

THE Paris National of the 8th holds this language: "How do you understand your constitution? Is it, or not, based on the principle of the sovereignty of the people? Is the king anything else than the product of our election? May he not be cashiered lawfully to-morrow, if to-morrow he should violate the conditions imposed on him. Is not the will that created him, and which can proclaim his *déchéance* or forfeiture, always above him? We do not refer to subversive revolutions; we keep within the strict right and scope of the charter. We pursue the regular and insuperable consequences of popular sovereignty."

Mr. Cobden has been for several days the lion of Paris. Ersted, the celebrated Danish natural philosopher, is also here, and was present at the last meeting of the Academy of Sciences, of which he is a corresponding member.

The Amnesty of the new pope, in the Italian, is a beautiful composition; his allocution to the Cardinals a masterpiece of Latinity. Our Paris National is not satisfied with the amnesty because it contains the word *pardon*, and a promise of future loyalty to the Holy See is exacted.

Young Oscar Lafayette, the son of George, was elected to the chamber of deputies by virtue of his glorious name. Six members of the Lafayette connections have now seats in the chamber.

In the months of June and July the theatres of Paris received less money than during the months of the cholera. The swimming and bathing establishments gained more than in any one year for the twenty-five years past.

Mr. Coupey, an erudite judge of Cherbourg, published some years ago a tract showing that the institution of the jury—nearly the same as that of the present day—subsisted in Normandy for a century or more in the middle ages. He has issued another tract on *Judicial Proof in Normandy* at the same era, fortifying the first.

M. Guerin Meneville's "Studies of the habits and organization of the numerous insects or creatures mischievous to useful vegetables," deserve to be known in the United States. When the olive shall be cultivated in our country, his treatise on the insects of that tree will be consulted with advantage.

A colossal head in Pentelic marble, in the Royal Library of Paris, is ascertained to be from the chisel of Phidias, and to have been brought from the ruins of the Parthenon in 1676, after the fatal explosion of that year.

In consequence of the drought, the inhabitants of the city of Aix have been put on an allowance of three quarts of water per day for all domestic purposes.

The Abbé Miche, apostolical missionary, was smuggled into Cochin China in a boat with a false bottom, in which he lay *perdu*.

The London Morning Chronicle of the 8th instant has a remarkable editorial article on the Californias, the state and prospects of Mexico and the war, and ending with an appeal to all the governments of Europe to arrest the strides of American ambition. It is not, indeed, the organ of the British cabinet, but rather of the discomforted and forlorn Hudson Bay Company.

The learned Israelite Cahen's translation of the Bible will consist of thirteen volumes. He has just issued the seventeenth *livraison*, containing the

Psalms, with an introduction. The whole work will soon be finished. It exhibits the labors of the German philologists and Jewish theologians. His dissent from the Christian commentators is always temperately expressed.

Benoiston de Chateaufort lately read to the Academy of Moral and Political Sciences a memoir on the length of human life in many of the principal States of Europe, and on the greater or less longevity of their inhabitants; it is a work of extensive research and immense calculation. He concludes that all climates are favorable to longevity; that in Europe *woman* is everywhere longer lived than man, and that the human career may be estimated at ninety years as the extreme; of one thousand individuals fourteen remain to that period, from the age of thirty, and six from birth.

There is a remarkable tribute to the spirit and tendency of the times in the following conclusion of the address of Marshal Bugeaud, *Duke of Isty*, to his constituents. "I profess to love and to merit popularity. I have always labored for the people: I am of the people, the son of my own works; I cannot entertain aristocratic ideas."

In a recent lawsuit, Alexandre Dumas was convicted of *double vente*; that is, of having sold twice over the same literary materials: his *Clarissa Harlowe*, a French compression and recast of Richardson's endless work, has found astonishing success in England as well as France. Clarissa Harlowe, a drama in three acts, founded on the principal events of the novel, and skilfully executed, has been welcomed in like manner at the theatre of the Gymnase. Mademoiselle Rose-Chéri (a new Mademoiselle Mars) is the applauded Clarissa.

Mehemet Ali lately said to the British Ambassador at Constantinople that he was quite sensible of the importance of a good and safe communication across the Isthmus of Suez, but would give the opening of it to no company: he would execute it himself. Monopoly of profits is his object.

The premature unexpected death of the famous Baboo Dwarkanauth Tagore, at London, affords topic for many French paragraphs. The Parisians saw him last winter everywhere seemingly in robust health, and especially devoted to the ladies, whose smiles and pressures of his tawny hand he requited with Cashmere shawls and glittering trinkets. Where they were present all serious conversation with him was out of the question. Tagore was not a prince, as he was commonly dubbed, but a princely merchant, fond of the appearances of a *magnifico*. He was born in the caste of the Brahmins, of parents in moderate circumstances. He amassed his large fortune by hard work and lucky speculations in opium and indigo. He paid a visit to Rome, and, in his interview with the pope, intended to discourse on deism as taught by Ramoun Roy, but Gregory diverted him from the subject by gracious queries concerning his deeds of munificence. He was zealously devoted to the East India Company.

The will of Louis Bonaparte, ex-king of Holland, who died lately at Florence, is an interesting document. It implies that he was enormously rich. Louis Napoleon, the ex-prisoner of Ham, inherits enough to equip another expedition for the imperial crown of France.

Shamil, the hero of the Caucasus, again annoys the Russians by incursions, which yield him much booty. A letter from Tiflis states that he is at the head of twenty thousand Circassian mountaineers, who slay their many Cossack prisoners, when these

are found inconvenient. A French writer describes Shakspeare as a barbarian incrustated with genius. Shamil and Abd-el-Kader seem to merit the same description.

The recent and curious article of the London Times on the marriage of the Queen of Spain fell like a bomb in the French cabinet and the political circles of Paris. In no instance, by any foreign journal whatever, has Louis Philippe been so directly and personally arraigned or so harshly treated. Before the accession of the whigs in England the Times held a very different strain about the Spanish match, and paid profound homage to the wisdom and virtues of the king of France. The Journal des Débats was roused to an immediate semi-official reply, in which, though the British cabinet be generally exculpated, Lord Clarendon, a member of it, and formerly British ambassador at Madrid, is accused of having written or prompted the indecorous and spiteful article.

There was more diffusive animation and interest in the recent general election of Deputies than on any former occasion. The conservatives have a majority of about one hundred; but the ministry cannot count on that number for their purposes during the next session. The Dupin and Dufaure groups will be disposed, as heretofore, to baffle Mr. Guizot. The new members are not certain adherents; they may throw themselves, according to emergencies, into the different sections of the chamber. Not one half of the so-called conservatives elected, new or old, pledged themselves to support Mr. Guizot's policy, or professed his doctrines or attempted to defend his past measures.

The monument of Christopher Columbus, which the Sardinian government has caused to be executed in marble, for the city of Genoa, is completed, and will be immediately erected on the Quay de Darse-na. The inauguration will take place in September next, during the time that the meeting of naturalists is being held in that city. The king and the royal family will be present on the occasion.

The late experiments made at Berlin of casting iron cannon by the galvanic-elastic process were so successful that it has been determined to apply it to all the guns in the Prussian fortresses. A sum of 100,000 thalers (375,000fr.) has already been appropriated towards the execution of the plan.

CONFIDENTIAL COMMUNICATIONS.—In an action for slander, which came up for trial at the assizes at Norwich (England) this week, before Mr. Baron Alderson, it appeared that the words complained of were uttered by the defendant in private familiar conversation with a friend; and the learned judge stopped the case, saying that such a conversation ought to be treated as a privileged communication; for, if persons were to be subject to actions for words so spoken, all intercourse between friends would be at an end.—*Atlas*.

From the same, dated July 20.

Mr. Guizot's acts, aims, and theories, in the Texas affair, form a prominent topic in the circulars of the French opposition. The Journal des Débats styles him the greatest statesman and orator of the present times. Surely, the statesmanship may be questioned in his whole foreign policy. It is affirmed that France has spent within the ten years past, a million and half of francs for her legation in Mexico, and with what fruit! The follies of Tahiti, Marquesas, Montevideo, could scarcely be exceeded. Nothing but disappointment and loss will come of the struggle to estab-

lish French supremacy in the Lebanon. Final discomfiture of all efforts in Greece and Spain is quite probable. It is presumed that, while the Duke of Bordeaux lives, Louis Philippe will inflexibly refuse assent to a match between the son of Don Carlos (late titular King of Spain) and Queen Isabel. The example of such a triumph for *legitimacy* might prove dangerous to the Orleans dynasty.

Professors are about to be established in the south of France—in the Mediterranean provinces—for the diffusion of the (vulgar or spoken) Arabic tongue.

A recent case before the tribunal of commerce brought out the circumstance that Monsieur de Lamartine, the poet, sold to a bookseller for the sum of four hundred and fifty thousand francs the copyright or property during his life, and twenty years after his death, of his *History of the Gironde*, and his *Confidential Memoirs*. The purchaser became unable to fulfil his contract, which might have proved a bargain. The posthumous memoirs of Marshal Duke of Belluno (Victor) are announced. Some extracts thrown into the journals beget the expectation of an interesting book.

We have a French translation of Mr. Cooper's *History of the Navy of the United States*, in two octavos, by Paul Jessé. In the press, a *History of the Accursed Races of France*, meaning, I presume, Jews, Gipsies, and so forth. The common phrase in Europe, the *dangerous classes*, meaning the lower, hardly admits of application in the American Union; at least, not in the non-slaveholding States.

The Essay on the Life and Labors of the late Baron de Gérando, by his niece, will interest many philanthropists and students of philosophy on your side of the Atlantic. There is no French memory of my personal acquaintance which I venerate so much as that of the Baron, man and author.

The announced *History of the Clergy of France*, from the introduction of Christianity among the Gauls to the present time, by an erudite lawyer, Bousquet, has a general welcome. A naturalist has given us a tract, with an atlas of eight plates, entitled "The Omnipotent Godhead proved by the admirable organization of the Silkworm."

Dr. Bowring's exposition in the house of commons, on the 15th instant, of the tobacco question in Great Britain, went to the United States by the steamer of the 19th; but I cannot refrain from indicating it to you and your readers. The high duties and the consequent contraband are exhibited in most instructive magnitude and deformity. The amount smuggled is at least equal to that on which the duty is paid; that duty being between 800 and 900 per cent. on the value of the raw commodity. This year the convictions in the courts for the smuggling have been five hundred and thirty-eight and before magistrates not less than eight hundred and seventy-two, in England alone. The doctor added:

"The ratio in Ireland and in Scotland was even greater; for while in England they were 102 per cent., in Ireland they were 252 per cent., and in Scotland 451 per cent.; but of 333 persons convicted last year of smuggling tobacco in quantities exceeding 100 pounds, only fifteen persons had paid any fines, and the aggregate amount of those fines was only £805. The enormous charges that fell upon the public in consequence deserved consideration: 1,478 prisoners had to be maintained in jail,

WE understand that an expedition which promises the most important results both to science and commerce is at this moment fitting out for the purpose of navigating some of the most important unexplored rivers in South America. It is to be under the command of Lord Ranelagh. Several noblemen and gentlemen have already volunteered to accompany his lordship; and the enterprising and scientific band, it is said, will sail as soon as the necessary arrangements shall be completed.—*Times*.

By a parliamentary return of the cost of postage-stamps and envelopes from the beginning of 1841 to the 5th of April last, it appears that the cost per million of the envelopes, upon the average of the period, was 359*l.* 6*s.* 11*d.*; and 371*l.* 4*s.* 2*d.* per million was repaid by the consumer. The profit per million upon the whole number issued was 11*l.* 17*s.* 3*d.*; the profit per million at the present time is 21*l.* 16*s.* 1*d.* The postage-labels cost per million 79*l.* 0*s.* 7*d.*, no part of which is repaid by the consumers: it is, in fact, a charge on the collection of the tax.

NEW BOOKS AND RE-PRINTS.

Liddell & Scott's Greek-English Lexicon. New York. Harper & Brothers.

"WE are at length able to put forth this *Lexicon*," say the English editors, at the beginning of their preface. We can imagine the pleasant sigh of satisfaction with which this pithy sentence was written; and doubtless some such gentle suspiration escaped from Professor Drisler as he laid down the last revise of the American edition. Well indeed may all the parties concerned in this noble work be satisfied, not merely because their labor is done, but because it is so well done; and the whole generation of Greek students in this country, professors, teachers, pupils and all, owe them thanks and praise for their learning, industry and perseverance.

In our school-boy days the highest resource in lexicography was Schrevelius' lexicon, and well do we remember many a doleful hour spent over its dull pages in hunting out crabbed explanations given in bad Latin, almost as unintelligible as the Greek itself. The first relief to puzzled school-boys, as far as we recollect, was afforded by Pickering's lexicon, and a wretched compilation called Grove's. Then followed Donnegan, whose advent was hailed as the dawning of a new era, and who, in spite of multitudinous inaccuracies and defects, has kept the field until this time. But Donnegan's day is over; the lexicon of Liddell and Scott is destined not only to sweep all competitors aside, but also to hold dominion in all places where Greek is studied, for long years to come. Already has it been adopted in the English schools to the almost entire exclusion of all others; and now it is offered, greatly improved by Prof. Drisler's learned labors, for the use and comfort of American students.

Messrs. Liddell & Scott took up Passow's great work where he left it, and completed it in the very spirit of his system by independent reading of their own; so great indeed are their additions, that the work is rather an entirely new one than a modification of Passow. Prof. Drisler has not only carefully revised the work, but has added largely to its value, especially by the insertion of all the proper names in their alphabetical order. It is impossible for

us, within the compass of a newspaper article, to notice all the merits of the English or American editors of the lexicon; suffice it to say that the fruit of their labors is before us in a specimen of Greek lexicography so far superior to any that has yet appeared in the language that comparison would be ridiculous. Moreover the getting up of the book is splendid; type, paper and binding are all of the finest. Our only marvel is that 1700 pages of a Greek lexicon, thus done up, can be offered for five dollars—a price which nothing could justify but the prospect—a sure one for the publishers—of an extraordinary and long continued demand for the work.—*Com. Advertiser*.

The Eclogues and Georgics of Virgil, with English Notes. By CHARLES ANTHON, LL. D. New York. Harper & Brothers.

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